# A Spyry-
## tuall and mooſt precy-
ouſe Pearle.

## Teachyng all men to loue
and imbrace the croſſe, as a mooſte ſwete and neceſſary thyng, vnto the ſowle, and what comfort is to be taken thereof, and alſo where and howe, both conſolacyon and ayde in all maner of afflyccyons is to be ſoughte, And agayne, howe all men ſhould behaue them ſelues therein, accordynge to the word of God.

## Sett forth by the moſte hono-
rable Lorde, the duke hys grace of Somerſet, as appeareth by hys Epiſtle ſet before theſame.

IESVS.

Verely verely, I ſaye vnto you, Whoſoeuer beleueth on me, hath euerlaſtyng lyfe.

The Contentes of thys boke are conteyned in the next leafe.

MVSEVM
BRITAN
NICVM

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The. xxxi. Chapter.

¶ The frupte, profyte and commodyte of pacyence as well corporall as spyrytual.
ffol. lxxxix.

¶ An humble petycyon to the Lord, practysed in the commun prayer of the whole

kamply at Shene, durynge the trouble of
theyr Lord and mayster the duke of So-
merset hys grace: gathered and set furth
by Thomas Becon, Mynister there.
Whych trouble began the.vi. of Octo-
ber, the yeare of oure Lorde. M.D.xlix.
and ended the vi. of ffebruary, than next
ensuyng. ffol.xlviii.
¶ A thankes geuyng for hys graces de-
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Edward

# Edward by the grace of God Duke of Somerset, earle of hertford vycount Beachamp, lorde Seimour, vncle to the kyng ges excellent maiestye, kny ght of the most noble orde of the garther &c. to the Christian reader Gretyng.

If they be wor thye people who for a zeale and desyre that they haue to do their neyghbours good, do wrighte and put in prynte suche thynges as by experyence they haue proued, or by heare saye of graue and trustye men they

haue learned, or by reading of good and auncyent authores they haue vnderstanded, to be a salue or medycyne, to a mans body or to a parte or membre of the same, how muche more deserue they thank and prayse that teache vs a true comfort salue & medycyne of the soule, spyrit, & mynde. The whyche spyryte and mynde the more precyous, it is then the bodye, the more daungerous be hys sores and sykenes, and the more thancke worthy the cure thereof, For a well quyeted mynde to a troubled bodye, yet maketh quyetnes, and sycknes of bodye or losse of goodes is not muche paynfull, to hym that esteemeth it not, or taketh it pacyently.

But an vnquyet mynde, yea to a mosse hole bodye, maketh helth vnpleasaunt, & death to be wyshed, And an vnsacyable mynde and sore wyth desyre of more, maketh ryches, pouertye, and health a sykenes, strengthe an infyrmyte, bewty a deformyte, and welth pouertye, when by comparyng hys felycytye wyth a better it leseth the grace and iope of that it hath and felyth the smart of that it hath not.

Ther to amende thys in wealthe,

and

and to take awaye sorowe and griefe, where no iuste nor apparaunte cause of grefe is, is a greate maister of physykes dede, and worthye muche commendacyon, what is he then worthy that can ease grefe in dede, and make healthe where a verye sore restyth, I meane that can ease a man set in affliccyon, take away the grefe from hym that is persecuted, lose the prysoner yet in bondes, take awaye aduersytye in aduersytye, make greuous syckenes not to be felt, make pouertye ryches, beggerye to be reioysed at.

Dyuers learned men heretofore by reasons grounded of mans knowledge wrot and inuented great comforte agaynste all kynde of grefes, And so emonge the gentle and philosophers bokes, be bokes of comforte, But whosoeuer folowe th but worldlye and mans reason to teache comforte to the troubled mynde can geue but a counterfeit medycyne, And as the Surgyon doeth, whyche colorablye healeth, or the physycyon, whyche geueth medycynes that doeth astonyshe and mortyfye the place, they deceyue the pacyent, And peraduenture

to the

to the outward showe they may bring in a certayne stowtnes and blynde dissemblinge of payne, But the true healyng of gryefe and sorowe they had not, for they lacked the grounde, they lacked that, that shoulde heale the sore at the bone fyrste, that is true fayth in Christ and hys holye word. All medycynes of the soule, whych be layed on the sores therof, not haupnge that cleanser wyth them, be but ouer healers, they do not take away the ranklyng wythin, and many tymes vnder colors of hasty healyng, they bryng fourth proude fleshe in the sore, as euell and worse as that, whych was furst corrupte.

Thys man whosoeuer he be, that was the fyrst author of thys boke (if oure iudgement be anye thynge) goeth the ryghte waye to worck, he bryngeth hys grounde from Gods worde, he taketh wyth hym
Luk. x. d the oyle and wyne of the Samarytan, he caryeth the hurte man from thence as he lay hurt, and bryngeth hym to hys right hoste, where no dowt he may be cured if he wyll hym selfe aplye hym thereto, It is red in hystoryes that the maner emong the olde Egyptyans or Assyrians was when any were syck to lay hym abroade,

that

that euery man that passed by myght tell if he had bene vexed with lyke sickenes what thyng was that, that dyd cure and heale hym, and so they myght vse it to the pacyente. And by thys meanes it is thought, that the scyence of physyck was first found oute. So that it maye appeare that thys redynes to teach an other that thing wherein a man fealeth ease of grefe, is not onlye Christian, but also naturall.

In oure greate trouble, whyche of late dyd happen vnto vs (as all the worlde doth knowe) when it please God for a tyme to attempte vs with hys scourge, and to proue if we loued hym, In reading thys boke we dyd fynde greate comforte and an inwarde and godlye workynge power much releuyng the grefe of oure mynde. The whych thyng now callynge to remembrance, we do thynke it oure dutye not to be more vnnatural then the old Egyptyans were. But rather as the office of a Christian is to be ready to helpe all men by all wayes possyble that we can, and especyally those that be afflicted.

And herevpon we haue requyred hym of whom we had the coppe of thys boke the rather at our requeste and commenda-

cyon

cpon, to set thys boke forth and in prynte,
That not onelye we or one or two more,
but all that be afflycted maye take profyt
and consolacyon if they wyll, Yea and
they that be not afflycted, maye eyther see
what they should haue done in theyr tro-
ble. Or what hereafter they ought to do,
if anye lyke happeneth, Knowynge cer-
teynely, that suche is the vncerteintye of
the world and all humayne thynges, that
no man standeth so sure, but the tempeste
1.cor.7.b of affliccion and aduersyte may ouertake
hym, and if the grace of god do not spy-
gularly helpe him, caste hym downe and
make hym fall. Wherfore it is moste ne-
cessarye alwaies to haue in redynes suche
godlye medytacyons and medycynes, as
maye pacyfye Gods wrath begynnynge
to kyndle, and defend in parte the bytter-
nes of afflyccyon, whereof thys boke is
very plentuous and full. ffare you
well. ffrom ourre house at So-
merset place, the vi. day
of May. Anno.
1550.

# A ſpyrytuall

and precious Perle: Teaching all men to loue and imbrace the croſſe, as a moſt ſwete and neceſſarye thynge vnto the ſoule, and what comforte is to be taken thereof, and alſo where and howe, both conſolacion and ayde in all maner of afflictions is to be ſought: And again how all men ſhould behaue themſelues therein, according to the worde of God.

The firſt Chapter.

## That all trouble and afflictiõ cometh from God.

I Call all that, trouble and affliction, whatſoeuer is reputed to be cõtrary to ye deſyre and appetite of mans nature, as the vnquiete ſuggeſtiõs of the fleſh, the temptacions of the deuyll, ſyckenes of body, a wycked and frowarde mate in matrimony, to haue diſobedient children, vnkynd and vnthankful frendes, loſſe of goodes, to be depryued of any old liberty

or priuiledge loſſe or blemiſh of name and fame, the malyce & diſpleaſure of mē, hōger, dearth, peſtplens, warre, impriſonement and death. And in this regyſter do I put al kyndes of croſſes and afflictiōs, whether they be bodyly or ghoſtlye, oure owne or our frendes, priuate & ſingular or vniuerſal & general, prypup & ſecret or opē & manifeſt, deſerued or vndeſerued. In al ſuch thinges, I ſaye, euery Chriſten man ought firſt of al to cōſider the very roote, groūd, & beginning, after this wiſe. That al thinges whatſoeuer God ſendeth, we ought to take & receiue thē pacientlye. ffor this is ones true that god is our creator & maker, & we his workemā ſhyp, he is our kyng, our Lord & father. And lyke as it is
Rom. ix not ſemyng that the pot ſhould murmur agaynſt the potmaker, euen ſo is it much leſſe cōuenient that we ſhould murmur & grudge againſt Gods wil and iudgemēt Ro. ix. And although trouble & affliccion ryſeth and ſpryngeth often tymes by the wyckednes of enemies and thorowe the inſtigacyon of the deuell or els by ſome other meane, yet ought we neuer to ymagyne that it cometh by fortune or chaūce wythout the permyſſyon, ſufferance, determy-

mynacyon and wyll of God, but by and wyth the fore knowledge, prouydence, and appoyntement of god. And to speake properly, concernynge safegard, it is all one (so that we tempte not God) whether we lyue in pouertye, or in ryches, in the fyre or in the water, among our enemies, or among our frendes, seynge that God seyth, knowyth, dysposyth, and rulyth all thynges. As wytnessyth the fyrste booke and seconde chapter of the kynges. The Lord bryngeth death, and restoreth again vnto lyfe, bryngeth into the graue and raiseth vp agayn, puttyth downe and exalteth also. And Job also testyfyeth in hys empsyre, the Lorde dyd geuen it, and the Lord hath taken it agayne. And Christ in the tenth of Mathewe, There falleth not a sparrow vpon the earth wythoute your fathers wyll, yea the heares of your head are all noumbred.

i.re.ij. b. deu.xxxij Sa.xvi.c Tob. xiij Job. iij

Seyng then that al our troubles & afflictions come from God, we ought to humble & submit our hartes and mindes vnto the obedience of god, and to suffer him to worck wt̄ vs according vnto his most holy wil and pleasure. Wherfore whensoeuer vnseasonable whether shall hurte and

perysshe the corne and fruite of the earth, or when a wycked man shall mysreporte vs or rayse vp anye slaunder of vs, why shoulde we murmur & grudge against the elemẽtes or go about to reuenge vs of our enemies? ffor if we lift not vp oure myndes & consyder, that God laieth his hand vpon vs, & that it is he that strycketh vs, we are euen lyke vnto dogges and no better, which if a man do caste a stone at thẽ, wyll byte the stone wythout any respecte
mat.xxb who dyd caste the stone. And again no mã ought to be vnwilling or discõtent to render againe that talent or pledge, ẏ was cõmitted to him onely, to reserue & kepe. It is that God, that geueth vs lyfe, helth of body, strength, wyfe, childzen, frendes riches, honor, power, auctorite, peace, rest & quietnes, for a time, so longe as pleaseth him. Now if the same God wil take again some of these thinges, or al, he taketh nothing, but his owne, & euen that which we did owe vnto him. ffor ẏ which cause to murmur against his wil, & to stryue against his iudgemẽt, it can not be but an heynous and a greuous synne.

The second chapter.

¶ That trouble and affliccyon and aduersitye

uersyte are sent vnto vs of God, euen for the punishment of our synnes.

NOw what thing moueth or causeth god, to send home vnto vs & visite vs w̄ affliccio̅, trouble & vexacion: concerning this point marke this wel. Whatsoeuer anye mā hath merited & deserued that ought he to beare & to suffer willingly & gladly. Let euery man appose & examine him selfe whether he hath not deserued to be correcte & chastened of god, (if it be not for any special thing at ỹ present instāt,) yet for other sins cōmitted at other times. Now wil our lord god in al maner of punishmētes & visitacios, declare ỹ order of his rightuousnes & his heup wrath & indignacio̅ against sinne & wickednes: for he saith in ỹ. ij. cōmaundemēt: I ỹ lord which am thy god, am a gelous & an erneste god, & I wil visyte the sinnes of the fathers vpon the children, euen vntill the third & fourth generacion, if they hate & contemne me. And in the. xxviij. chap. of the. v. boke of Moises, are all ỹ plages rehersed one after another, whych shal be poured out vpō the wicked & vngodly, & in the. xiij. of Luke it is said thus. If ye do not amend ye shal al perish: & ỹ we may Exo. xx

perceiue euē before our eyes euidētly how that punishmēt & plages are the dewe rewarde vnto synne, God temperyth & frampth the punishment, euē like vnto ẏ syn so that they do both agree together as wel in forme & lykenes, as in proporcion & qualyte. As for an example like as Dauid defyled Vrias wife, euen so were his wiues defiled vnto him again also. He caused Vrias to be slaine & destroied, & therfore did his sonne destroy his own brother again, & stirred a sedicion & vproure, & hunted & droue his father out of hys kingdome, so ẏ no man can sufficiently expresse ẏ great misery & punishment, ẏ Dauid & his people suffered, For the shameful wickednes & abhominacion ẏ he had cōmitted. Now cōsider & wey, as it were in a true balance the righteousnes, which god requireth of vs on ẏ one syde, & again the whole trade of our life, on the other syde. If the generaciō of mankind had bene cōformable vnto the law of god, & had not swarued frō ẏ same it had bene altogether thorowlye happy & blessed euermore, & shulde neuer haue rottyd & dried away like ẏ fruit and floures of ẏ feld. But it swaruyd & fel away, at ẏ first euē frō the beginning. Our first parentes & progenitors, did neglect &

God punysheth syn with like syn. ij. Re. xi

Gene. iij

despise gods cōmaundemētes, & so we tho
row their fall are corrupt & infected, our
reason, senses, & vnderstāding blinded, &
our will poysonyd. We fele & find in vs
wicked lustes & affeccions, we seke in the
world lust & pleasure, euē against ẏ holye
word of god. And like as if an asse were
trimmyd & decked in a lions skyn & wold
nedes be a lyō, yet his long eares being al
wayes vpward, shuld easely descrie & be-
wray him. Euē so if we adourn garnishe &
set furth our selues w̄ certē glorious bew
tiful workes neuer so much, so ẏ no mā cā
say but ẏ we are vtterly innocēt & vncul-
pable in diuers & many poyntes, yet not
w̄ standing we haue filthy, vnclene & wic
ked hartes, ful of securite & neglect of god
altogether geuē to ẏ loue of our selues, & to
al maner of dissolutenes. Now therfore if
we be assaulted & visited w̄ sicknes, pouer
ty, warre, sediciō, we ought not to ascribe
these thinges, one to ẏ magistrat, another
to ẏ preacher & minister of gods word or
to the faith & religion it self, and the third
to the elementes and starres, or to God
in heauē hym self, as though any of these
were the occasyon of suche plages: Eyke
as no man oughte to accuse and blame
the physycyon as thoughe he were the

occaſyon of the corrupt humors within ẏ body, not wtſtanding ẏ he hath brought & dryuen them out, ẏ a man may euidently ſe and perceiue them, but the miſbehauor & vntemperate dyeth of the man him ſelf is the very ryght occaſiō & the only roote thereof: Euen ſo we ought not to aſcrybe any blame or faut vnto god, if he ſend vn to vs heuines, paine & trouble, but to think that it is a medicine and remedy mete for our ſinnes, & euery mā to aſcribe the very cauſe & occaſion therof vnto him ſelf & his own ſinnes, & to refer ẏ blame to nothing.

And this example dyd the holye men oure godly forefathers in old tyme ſhew declare & leaue vnto vs, aſcrybynge allwayes the cauſe & occaſyon of the croſſe, & of ſuche heuy afflictyons, as dyd happen in theyr tyme, euen vnto their owne ſynnes. As Daniel in the .ix. chap: ſayth: By reaſon of our ſynnes & of the wyckednes of our fathers, is Jeruſalem and thy people deſtroyed euen of thoſe that dwel about vs. ffor the which cauſe we ought rather to lament and bewayle, yea and to cry oute alas, alas, out, out, vpon oure ſynnes and wickednes, then eyther vpon any infirmite ſyckenes or vpon any other

Dan. ix.

afflic-

affliccion or tribulacyon, whych we suffer by reason of our synnes.

For if wee shoulde waple, and be heauy without reason or measure, when God doth nothyng, but executeth iustyce and ryghtuousnes vpon hys enemyes, what were it els but to mysslyke the ryghtuousnes of God, and euen to loue that thinge whiche God hateth? And what is thys els, but onely the very rightuousnes and goodnes of God, whan he punysheth marterith & vtterlye subdueth and destroyeth in vs here in thys worlde hys & our greatest enemyes, that is to saye, our synnes. Therfore to sorowe and mourne without measure in the myddest of affliction and trouble, is nothynge els but to shewe thy selfe a frinde vnto synne, which is thyne & Gods hyghest enemye. Wherfore we shulde rather laude God, and hyghlye reioyse (not specyallye, because of the myserye and affliccyon) but in the ryghteous & gracious wil of God. Righteous, I saye, because he punysheth synne. And agayne gracyous & mercyfull, for as muche as he doth punyshed it muche more easelye then we haue iustlye deserued.

## ¶ The thyrde Chapter.

¶ All maner of troubles and afflictyõs, whatsoeuer they be, are alwayes muche lesse and lyghter then are our synnes.

Whansoeuer a man doth geue a small and a lyght ponyshemente vnto hym ỹ hath deserued much greater, it is reason that he receyue & take it pacientlye. As one that hath slayne and murthered a man, yf he be but beaten and whypped out of a citye or towne, he taketh it in good part, because he knoweth well ynoughe, that he hath deserued to be hanged. The holy woman Judyth thynketh in the .viij. Chapter that all these transytory ponyshmentes are muche lesse & farre inferyor vnto our synnes and wickednesses. Wherfor yf thou suffer pouertye, sykenesse or any other aduersyte, consider and thincke with thy selfe after this maner. Well, thy manyfold synnes haue deserued a thousand, thousand tymes more grenous ponyshment, more heauye sycknes, more horrible warre, and more intollerable imprisonment. And yf al the miseries of the world should come together vpõ one heape vnto the, yet ỹ hast deserued much worse: ffor ỹ haste well deserued the full power & tyranny of the deuil, & eternal dã

naciō, which notwithstanding God hath kept & taken from the of his mere mercy, only for Jesus christes sake. Itē he ẏ hath receiued alwaies good & prosperous thinges ought not to meruel nor to wonder, yf somtyme he receyue also some mysfortune & aduersyte. Euen the chyldrē of the world can say, that there is neuer a good houre, but hath also deserued an euyll. Now so mercyful is God ẏ he suffereth no man vpō earth vnrewarded with one benefyte or other. As wel before trouble as after yea, & also in the very tyme there of, he geueth hym many hygh & excellent gyftes and benefytes, as well bodyly as ghostly, corporall as spyrytuall.

As for his benefytes before trouble and affliccyō, we haue a notable exāple set before oure eyes in Job, which sayth, seyng we haue receyued moch goodnes of God why shuld we not be cōtent also to receyue the euyl lykewyse? Plyny the seconde beynge an Heathen man, as he wold cōfort a fryude of his, whose deare spouse & wyfe was departed out of ẏ world, amōg other thīges, he wrote after thys maner. This ought to be a singular cōforte vnto the, that thou hast had and inioyed suche a precyous Jewell so longe a tyme.

Job. iij.

ffor .xliiij. yeares dyd she lyue with the, and there was neuer anystrife, brawling or contention betwene you nor neuer, one of you ones displeased the other. Yea but now thou wylt say, so much the more loth and vnwillynge am I to forbeare & to be without her, seynge I lyued so long a tyme so quyetely with her. ffor we forget some suche pleasures & commodyties, as we haue proued & tasted, but a lytle tyme only. But to answer to this, take thou hede that thou be not founde vnthanckefull, yf thou wylt onely wep and consyder what thou hast lost, and not remember, how longe thou dedest enioye her.

And agayne in the very tyme & myddest of afflicyon and tribulacyon, God geueth vs grace to consyder other good & prosperous thynges whiche we haue and enioy styll, that thorowe the remembrās & consyderacyon of them, oure smarte & payne maye be eased, mollyfyed & mytygated. As for an example, thou art a weake, impotent, and a displeased man in thy body, but yet hath God geuen the reasonable & conuenient goodes & possessions to sustayne ẏ with, or els yf ẏ hast scarsenes & lack of goodes & ryches, yet thou hast

halt no lacke of bodyly healthe. Nowe yf we wyl not set & wey the one agaynst the other, then are we lyke vnto lytle chyldren, which yf any man happen a lytle to dysturbe or hynder theyr playe & game, or to take any maner of thynge from the, they wyll by and by cast away al the reste also, and wyl fall on weppynge. Euen so were it possyble ynough for vs to do lykewyse, when so euer anye mysfortune shuld happen vnto vs, to waxe angrye & displeased, and to haue no maner of luste nor delyte to vse nor to enioye it vnto that good that styll remaynyeth & is lefte behynde. Be it in case that thou werte depryued of all maner of bodely comforte, but yet in thy brest & hart thou halte the knoweledge of Jesus Christ which hath redemed the oute of hell and damnacyon that was dewe vnto the, in respecte of the whiche damnacyon all plages vpon earth are to be estemed as one lytle drop of water, agaynst the whole sea. Besydes thys also thorow fayth, thou feleste a confydens and assurans of euerlastynge & eternall ioye, As S. Paul doth wryte of thesame in the. viij. to the Roma. saying. "I suppose that the afflictyons of thys "

worlde

worlde are not worthy of the glorye that
Luc.xv. shall be reueled vnto vs. An exãple haue
we set before our eyes in the prodigall &
desperate sonne, whiche dyd so humble
and submyt hym selfe, that he desyred no
more to be taken for a sonne, but to be put
Jhõ. viij to labor as a daye laborer, and an hyered
seruaunt, so that he myght but onelye re-
mayne in hys fathers house, Euen so
whatsoeuer God sendeth, ought we to ta
kè pacyentlye, so that we maye but onely
dwell in the house of God, in heauẽ with
God euerlastingly.

Now yf any man shulde thinke thus,
God doth not punysh other whiche haue
committed muche more heynos synnes,
with so great & greuous plages & dysea-
ses, as he doth vs, that were vnreuerently
& vnchristenly ymagyned of God. ffor
what yf thou thy selfe beyst more wicked
then any other. But be it so that other do
lyue more wickedlye & lycencyously then
thou, what wotest thou, howe God doth
punysh them? The greatest & most gre-
uous paynes and punyshementes are the
inwarde sorowes & secrete punyshmẽtes
of the mynde which are not sene with the
outwarde eye. And althoughe they haue

no spe-

no spetyall sorowe nor singular grieke, that appereth vnto the, and thou knowest not what God meaneth therby, yet oughtest thou (as a chylde vnto the father to geue vnto hym) honor, laude, and prayse, that he dysposeth all thynges wyth such wysdome and in suche order. And when he seyth tyme, he wyll reward & consyder all such thynges as haue bene wrought & committed heretofore agaynst hys most ryght & iust lawes, accordynge as they haue deserued.

## The. iiij. Chapter.

### All maner of afflictions are sent and come from God of a louynge & fatherlye mynde towarde vs.

It is not sufficient for vs to know that all maner of affliccyon commeth by the permyssyon and sufferaunce of God, of hys iuste iudgemente by reason of our synnes. ffor in extreme temptacyons and in greate necessyties, these are the fyrste thoughtes and ymagynacyons that come into oure myndes.

ffor

(For as muche as I haue greuously offended God wyth my synnes, therfore is he displeased wyth me, and nowe become myne enemye, and hath caste hys fauor from me). And yf we preuent not, & chyst awaye such fantasyes & ymaginacyons in tyme, they wyll make vs to flee frō God, to forsake hym, and to abhorre & grudge agaynst hym, As Saul dyd, which ymagyned & fully persuaded with hym self y God punyshed hym of hatered & displeasure agaynst hym. And therfore Sauls hart turned from God, and forsoke him, and so he began to hate and abhorre hym as a cruell tyranne. Wherfore vnto suche poynctes and articles as are taught heretofore, thys admonicyon doth also appertayne. We ought to receyue wyth hyghe thankefulnes, what soeuer God of a fatherly & louynge mynde & not of any indygnacyon towarde vs, sendeth vnto vs, whether it be to the fleshe pleasant or greuous. The Lorde God vysiteth vs with temporal & transitorye myserye, euē for the very carefull and fatherlye harte that he beareth towarde vs, and not of any hatred or indignacyon agaynst vs. For God is reconcyled, and at one wyth

all

all Christen men, thorow hys sonne, and loueth them euen from the verye ground of hys harte. For the whiche cause, howe so euer, or by what maner of meane it be that God ponysheth & correcteth vs, he doth it because he hateth, as thoughe he wolde vtterlye refuse and cast vs away: but of verye pyty & compassyon, onelye to receyue vs as hys chyldren, to kepe and preserue vs, to exercyse and practyse vs, to humble and to bryng vs downe, and to lyfte and pycke vs forwarde, that prayer, fayth, the feare of God, obedience & other vertues maye waxe and increase in vs to hys honor and our saluacyon.

Testymonyes for thys haue we fyrst in the. xxxiij. of Ezechiel. As truelye as I lyue, I haue no pleasure in the deathe of the synner, but that he turne & liue. Here nowe doth God sweare that he doth ponyshe, not to destroye but to allure, reduce & bryng vs vnto penans. Item. Prou. iij. Whome the Lorde loueth, hym doth he chasten, and yet not withstandinge he hath pleasure in hym, as a father in hys chylde. Thys is an euydent testimony, that afflictyon, trouble, and vexacyon

are no tokens of the wrath and dyſpleaſure of God, but rather holye tokens of hys grace mercy and fauor, whereby god aſſuerith vs of hys mercyfull will and fatherlye harte towarde vs. Item in the. viij. to the Romaynes. We know that vnto ſuche as loue God, al thynges ſerue to the beſt. And in the. xi. of the. i. to the Corinth. we are corrected & ponyſhed of the lorde, that we ſhulde not be condemned with the world. All thys mayeſt thou alſo marke in the whole ſtory of Job thorow oute. Lykewyſe Joſeph was ſolde of hys brethren, and delyuered vnto the Heathē, of very malyce and enuye by the prouocacyon and ſuggeſtion of the deuyll. But ỹ moſt faythfull God turned it to the profyte and welth both of the houſe of Iſrael, and alſo of the whole kyngdome of Egypt. ffor ſo dyd Joſeph hym ſelfe interprete it, in the. xlv. of Geneſis. Ro. viij.

Agayne the churche of Chriſte, that is to ſaye the Chriſten congregacyon which is Chriſtes ſpowſe, muſte ſuffer vexacyon and affliccyon here vpon earthe. But for as muche as God loueth thys hys ſpowſe or hys ſonne, namely the congregacyon of the faythfull, and mynded to

comforte

comforte her, and to be moste benefycially vnto her, therfore lyke as he hath rayled vp Christe her bydegrome, heade, and kynge, from deathe, euen so wyll he also delyuer her from all affliccyon, and geue her a ioyfull victorye of all suche thynges as do oppresse her. But it is the infyrmyte and faulte of oure weake eyes, that we can not espye the mercyfull & louing goodnes of God in and vnder the rodde and scourge. Whan soeuer we are vysyted wyth affliccyon and miserye, it is oure dutye in dede fyrste to acknowledge and remember oure synnes, and agayne to cõsyder the yocke & bandes of the deuill for synne, but we ought not to iudge & ymagyne of suche affliccyon accordyng to the purpose and wyll of the deuill (as he of a malyce & a myscheuous mynde that he beareth vs, myndeth towarde vs, which seketh contynually nothynge els, but the vtter destruccyon and confusyon of all mankynd) but rather we ought to esteme & cõsyder of al such troubles & afflicciõs, accordyng as God meaneth & recepueth thẽ, which of his mere goodnes turneth them to our welth & profyte, worckynge & fynyshing therby our perfyght saluacyõ,

And whereſoeuer the harte can not conceyue thys comforte that God correcteth & pouyſheth for very mercyfull fauor & loue towarde vs, there of neceſſyte muſt the temptacyon and grefe be moche the greater and the party at lengthe fall to vtter deſperacyon.

¶ The. v. Chapter.

## That onely God, for Chriſtes ſake, and that of very mery, loue, and fauor doth correcte and pouyſhe vs.

The very ryght and onelye cauſe of the mercyfull and fatherly wyll of God towarde vs, haue we in the onelye meryte of Jeſus Chriſte, vnto whome we ought to lyfte vp oure hartes towarde heauen, and to behold and conſyder hym wyth our myndes contynualye after thys maner. Oure ſynnes and myſdedes deſerue honger, dearth, warre, peſtilence, and al maner of plages. Now hath Chriſt rāſomed and made full ſatiſfaccyon for all the ſynnes that we haue committed. He hath redemed, payde, diſcharged, and made harmeles vnto vs al our myſdedes wyth hys vytter deathe & victoryous reſurreccyō, & hath ſatiſfyed hys

hys fathers ryghteousnes, As S. Paule doth testifye verye comfortably. i. Corin. i. sayinge: Jesus is becomme and made vnto vs, our wysdome, our ryghteousnes our satisfaccyon and oure redempcyon. So that nowe yf afflyccyons hurt vs only by reason of our synnes and oure synnes satysfyed & dyscharged thorowe the death and passyon of Jesus, then must it nedes folowe that all oure afflyccyons also, are lykewyse harmeles vnto vs, and can not hurte vs.

Yea Christe, wyth, and thorowe hys passyon, and afflyccyon, hath blessed and sanctyfyed all maner of afflyccyons, that they all shulde serue and redounde vnto all faythfull Christians for their greatest welthe, by the ordynaunce and prouysyon of God their heauenlye father.

He is the trew physycyon whiche after he perceyued, that affliccion dyd feare vs, toke vpon hym selfe to suffer all maner of trouble, yea the moost grieuous sorowes and extremytyes, because he wold set and appoynt a certayne measure and ende vnto oure sorowes, and also blesse & sanctifye, yea & also make pleasaunt and delectable very death it selfe vnto vs.

Wh yf we coulde fele, beholde and cō
spder the harte & mynde of Christ, whan
he dyd wyllyngly hange vpon the crosse,
and suffered hym self so cruelly & payne-
fully to be tormented & ponyshed, for no
nother cause, but that he myghte vtterly
take away the whole strength of all oure
synnes, sorowe, and deathe, and destroye
hell, that none of them shoulde hurt vs.

And agayne that he tasted & dranke
of the cup before vs, that we beyng syche
& weake myght the rather drinck & tast of
it after hym, for as muche as no evyl mis-
happened vnto hym therof, but immedy-
atly rose vp agayne from death. Wh, yf
the knoweledge and remēbraunce of thys
myght remayne in our hartes vpright, &
shyne contynually before vs, then shulde
we neuer syncke or faint, nor yet despaire
of the mercy and goodnes of God, alt-
thoughe we shoulde labor in neuer so dan-
gerous & greuous a battell, & thoughe we
oure selues shulde tast & fele the dewe po-
nyshmente that oure synnes haue deser-
ued, then shulde we be able to stande styf
felye agaynste the gates of hell. And all
maner of sorowe heynes, temptacyon,

feare

feare, and mysfortune shulde thereby be vtterly consumed and swalowed vp. And euen thys is the hyghest & moste specyall comforte that euer was harde or red of, from the begynnynge of the worlde. He is onelye alone suffycyent (yf we consyder hym and take holde of hym as we shulde do) to plante and grafte suche a mynde in vs, that we shall not onelye not sorowe nor be heauye, but also tryumphe and reioyse in and of oure myserye and afflicyon, as Paule triumpheth excellentlye and hyghlye. Roman. viij. "
where he sayth: yf God hath not spared "
hys onelye sonne, but hath geuen hym vp "
for vs all, howe shulde he not geue vs all "
thynges wyth hym? What make we "
then wyth oure vayne fearfulnes, care, "
sorowe, and heauynes?

Wherfore (yf we wil be right Christians) we muste wyth al thankefulnes setfurth, extoll, and magnifye thys excellent, infynyte, and heauenly grace and benefyte of God, and the hyghe and singular comforte, whyche we haue by Christe.

For all they that lacke the knoweledge of the benefyte that we haue by

Chriſte, and refuſe thys excellent & hygh treaſure whether they be Jewes or Hea-then of Mahometis or of the Poppyſhe ſecte they can not be able to geue anye trewe, perfyght, or holſome conforte, ey-ther to them ſelues or to anye other in anye maner of feare or doubt of the conſcience or in anye other afflyccyon and neceſſyte.

So longe as they are quyete and ſafe, and neyther fele nor conſyder the payne of deathe nor anye other greſe or neceſſite, they may well lyue ſecurely and boldely wythoute anye maner of feare, but when the eupll houre ones cometh, that the we-ther changeth a lytle, that eyther thorow the reuelacyon and openyng of the lawe they fele and percepue the wrath of God ouer them, or els thorowe the manyfeſte and eupdent tokens and preachynge of the iuſte ponyſhmente and vengeaunce of God, and thorowe the preſent taſte of ſome plage they are ſodenly taken & ſtry-ken wyth feare, as than doth all theyr wyſdome, counſell, and polycye, where-with to withſtand anye ſuch eupll, vtterly faple the, & ſodenly decepue them. The fle they fro God, and can not tell, whether to runne, nor where to hyde them ſelues.

And

And how small soeuer their temptaciō, or plage is, theyr hart is dashyd and as sore afrayd (as Moyses sayth) of the noyse of a leafe as of a thonderclap. And wyth suche maner persons the whole trade of their former lyfe, wyth al their labor, trauail, and astians in their supersticious, seruing of God, and in their hard, & strayte lyfe is vtterly lost and spent in vayne.

Yea what comforte soeuer they haue sought, besyde Christ, it is al nothing els but an augmentacion of their sorowfull feare and a traynyng of them, towardes desperacion. So that wythoute and besydes the Lord Jesus, there is no maner of comforte, ayde nor succor at all to be loked for.

## The. vi. Chapter.

¶ Symilitudes and comparisons, declaryng, howe & after what maner God doth plage and chasten vs, of very loue, mercye, and fauor towardes vs.

When as allmightye God for the merites of his son, not of any irefull mynd or displeasure, but of a good wyll and louynge hart towardes

vs, doth correcte and punysh vs, he may
be comparyd and lykenyd vnto a father,
a mother, a maister, a physycyon, an hus-
bandman, a goldsmyth, and suche lyke,
after thys sense. Lyke as the naturall fa-
ther, fyrst teacheth his dere beloued child:
and afterwarde gyuyth hym warnynge
and monycyon, and than correcteth hym
at laste: euyn so the eternall God assayth
all maner of wayes wyth vs, whych are
well growen and old in yeares, but yong
and teuder in fayth. ffyrst he teacheth vs
hys wyll thorowe the preachynge of hys
word, and gyuyth vs warnynge. Now, if
so be, that we wyll not folow hym, than
he beateth and gierheth vs a lytle wyth a
rodde, as some tyme wyth pouerty, some
tyme wyth sycknes and displeasys or with
other afflyccyons, whych shoulde be na-
myd & estemyd as nothynge els, but chyl-
derns roddys or the wandys of correc-
cyon.

God a father.

Now if suche a rodd or wand wyl not
helpe, nor do anye good, than takyth the
father a whyp or a stycke. As in case, hys
sonne waxeth stubburn, & wyl spend hys
mony, and thryft wantonly and ryotosly
at the typpyng howse wyth euyll com-

pany,

panpe, than compth the father, pullpth hym oute by the heare of the heade, byndpth hys handes and fete, and beateth hym tpll hys bones crack, and sendpth hym into prpson, or banpsheth hym oute of the countrpe.

Euen so whan we waxe obstynate and stubburne, and care in maner neyther for wordes nor for strppps, than sendeth God vnto vs more heup and vnpuersall plages, as pestplens, dearth, sedycyon, vproure, casualtye of fyre, murther, warre, losse of dyctory, that beynge taken of oure ennemyes we are led awaye prysoners and captyues &c. And all thys he doeth, to feare and to tame vs, as it were wyth vyolence, and so to dryue and euen to force vs vnto repentance & amendement of our synes.

Nowe, trueth it is, that it is agaynste the fathers wyll to strike hys chylde, he woulde muche rather do hym all the good that euer he coulde. But thorowe longe sufferance, and ouer muche cherpsshyng the chyldren waxe rude and forget all nurture.

¶ Therefore doeth he punish them, but yet in the myddes of all hys anger

and

and punyſhment, hys fatherly hart bre-
keth out.

In caſe that he putteth his ſonne awap
from him, for ſome greuous faulte, yet he
ſendeth hym not awaye altogether com-
fortles, but geueth hym ſome garmentes
and ſome comfortable wordes, and ſo ſen
deth hym from hym, not to remayne for
euermore in banyſhment, but when he is
wery a lytle humbled, mekenyd, & amen-
dyd, to returne home agayn. And thys is
onely the fathers mynd to turne and kepe
from hys ſonne all ſuche thynges as my-
ght hurt and deſtroy hym, and neuer min
deth to caſt awaye or vtterly to forſake his
chyld. Euen ſo certainely, when God ſen
deth myſery and affliccyon vpon our ne-
ckes, there lyth hidden vnder that rodde,
a fatherly hart and affeccion. ffor the pe-
culyar and naturall property of God is
to be louynge and frendelye, to heale, to
helpe, and to do good to mankynd.

Adam and Eue when they were put
into paradyſe, were they not plentuouſly
endued wyth all good thynges? But they
could not order nor vſe them ryghtly, as
none of vs all can, but allone as we haue
all thynges, at pleaſure and lack nothing

that

that we coulde despre, then furth wyth ware we faynt, negligent and slouthful.

And therefore God sendeth vs euyll, that he maye do vs good, and yet in the myddes of all affliccyon and punishment he sendeth some myxtygacyon comforte and succor.

As we maye take exaumple by our forsayd first parentes Adam and Eue, when as God was fullye determyned vpon ye very poynt, to exclude and banishe them out of paradyse: ffyrste he clothed them agaynst the frost and vyolence of the wether. And he comforted them also wyth the promes of the blessed sede, whych maketh al maner of affliccion, not only easy & harmles, but also holsome & profitable vnto vs. And this same nature doeth the immutable god neuer change but kepeth it cõtynually, he wyll not vtterly forsake vs, but only suffer vs a lytle to smart for the synnes, that we haue committed, and so preserue vs from synne afterwarde, that we runne not into the daunger of eternall payne.

ffurthermore, be it in case, that the father hath two sonnes, wherof the one behaupth hym selfe wyckedly, and yet hys

father

father puniſheth or correcteth hym nothing at al, the other for the leaſte fawt is taken vp, & correct by & by. What thing els, is the cauſe of this, but that the father hath no hope of amendement at all of the one, & therfore mynyth to put him clerely frō his heritage, & to geue him no part therof. For the heritage perteinyth wholly vnto that ſonne, that is chaſtenyd & correctyd. And yet the ſame poore ſonne, that is thus chaſtenyd, thinckyth in his mind, that his brother is much more happy thē he, for as much as he is neuer beaten nor ſtrykē. And therfore he ſythes and mourneth by him ſelfe, & thynketh thus: well, my brother doth what he will againſt my fathers will, & without his leaue, and yet my father ſayth hym not one fowle word, he ſuffreth him to take his pleaſure & to ronne where he will: and towardes me he ſhewyth not ſo muche as a good looke, but is euer in my top, if I do but looke awrye &c. Here nowe mayeſt thou marke the folyſhnes and ignorance of the child, which hath reſpecte only vnto the preſent greke, & neuer remēbryth nor conſyderyth what is reſeruyd & kept in ſtore for him: euen ſuch thoughtes and ymagyna-

gyna-

gynacyons haue Christen men & weinen also, whan as they suffer much trybulacion, and see on the other syde how prosperously it goyth wyth the wycked and ungodlye sorte.

Where as they ought rather to comfort them selues wyth the remembrance of the heritage that is reserued for them in heauyn, whyche appertaynyth vnto them as good and vertuos chyldern. As for the other that hopp and sprynge, make merry and take their pleasure nowe for a whyle, they shall be depryued of the heritage euerlastingly, as strangers, and shal haue no part thereof. And thys proueth Sayncte Paul, Heb. xii. where he saieth: "My sonne, feare not whan thou art correctyd of the Lorde, but receyue hys punyshment thanckfully, and wyth a good wyll. ffor whom so euer the Lord louyth, hym doeth he chastyse and punysh, and scourgyth euery chyld, that he receiuyth. Nowe if ye be partakers of correccion, than doth God offer and shewe hym self vnto you as a father. And if al those that be chyldren, be correctyd and ye wythout correccyon, are ye not than bastardes, and not chyldern?"

In

In thys wordes doth S. Paul euydentely compare and lyken the punyshemente of the Lord vnto the correccyon of a natural father.

And whom shoulde not these wordes make to tremble and quake, where as he sayth: those are bastardes, and not ryghte and lawfull chyldren, whych are not punished? And again, whom shoulde not this thyng reioyse and comforte, where as he sayth, they that are punished, are childre. Wherfore although the allmyghty Lorde sheweth hym self displeased wyth vs, it is nothyng els but a displeasure of a moste kynd and louynge father, whyche seketh not our destruccyon, and vndoynge, but onely our reformacion, amendement and welth. Geue ouer thy selfe therfore pacyently vnto the wyll of God thy faythfull father. Reioyse in the correccion of the Lord, for as muche as thou art sure and certain thereby, that he beareth a gracyous, and a fatherly hart, mynd, and wil, towardes the.

God is take for a mother

ffurthermore, God is also in this behalf, cõpared to a mother. The mother fedyth and norysheth the chyld, and all the good she can do vnto it, that doeth she,

euen

euen of a tender and motherly harte. And
yet thorow the frowardnes and vnrulp-
nes of the chyld is she sometyme so mo-
ued and prouoked that she is angry with
it, chydyth it, rebukyth it, and beatyth it.
Euen so were it the very nature and pro-
pertye of God, to suffer no maner of mis-
fortune to happen vnto vs, but yet tho-
row our manifold synnes he is prouoked
to punysh and chasten vs. Nowe as lytle
as the mother denyeth, forsakyth or gy-
ueth ouer the chyld, though she be angry
wyth it & dysplesed it, Euen as lytle doth
God forsake or geue ouer vs in our nede
and necessyte, mysery and affliccyon
though he seme neuer so muche to be dys-
pleased wyth vs. Scrypture for thys
haue we Esay. xlix. If a mother can for-
get her chyld, than maye I forget the al-
so sayeth the Lord: but if she shoulde for-
get her chylde, yet wyll I not forget
the.

There is neuer a scholemayster, nor
handy craftes man, whyche takyth anye
scholer or prentes vnto hym to teache,
but he wyll make these condycyons with
him expressely, that the ladd shall not be
selfe wyllyd, nor stubburn, nor solowe

God a scholemaister.

hys owne brayne and mynde. But wyth all possyble diligence shall marke and take hede vnto that whiche hys mayster teacheth hym. And if he wyll be negligente or playe the troone, and not geue hym selfe vnto hys busines as he ought to doo, If he bepuge hys mayster, should beate and punishe him therefore, that he be content and take it pacientelye and with a good will.

Nowe, the maister doeth not correcte and punish his scolar or seruant, for anye intent to hurte him or for any malyce and eupll will, towards hym, but onelye that he shoulde learne better afterwarde, be more diligent and take better hede. Euen so lykewyse Christ receyueth no scholer or disciple vnto hym, but he makyth cōdicions wyth him most necessary for euery Christen man, whyche are expressyd in the.xvi. chapter of Mathew.

The worde of God ought to be the rule, whereby we should be orderyd: but we had rather to folow our own heade & oure owne brayne, by the meanes whereof oft tymes we go a wrye and misse the ryght waye, and therfore the heauenly scho

lemaister

lemaister knappeth vs on the fyngers, tyll we apprehende and learne it perfytely.

Lykewyse the physycion or surgen must cut away and burne out the rotten and deade flesshe wyth hys yron and instrument, that the whole body be not infectyd and poisonyd and so perysh. Euen so doth God sometyme plage our bodyes sharpely and grenously, that oure soules maye be preseruyd and healyd. And how depe soeuer God thrustyth hys yron into our flesh and bodyes, he doth it onelye to remedy and to heale vs. And if it be so that he killyth vs, than doth he first gyue vs the ryghtyfe. God a physicyon.

The physycyon in makinge of hys tryakle, occupyeth serpentes and adders and suche lyke poyson, to dryue oute one poyson wyth another: Euen so God in afflictinge and correctinge of vs, occupyeth and vseth the deuyll and wycked people, but yet all to doo vs good wyth all. As longe as the physycyon hath anye hope of the recouerye of hys pacyente, he assayeth all maner of meanys and medycynys wyth hym as well sower and tharpe as swete.

D.ij. But

But assone as euer he beginnyth to doubt of hys recouerye, he sufferyth him haue, and to take all maner of thynges, what so euer the pacyent hym selfe desyrythe. Euen so the heauenlye physycyon, as longe as he takyth vs Christians for hys, and hath anye hope to recouer or to heale vs, he restrayneth vs from our wyll, and wyll not allwayes suffer vs to haue, what we moost desyre, but assone as he hath nomore hope of vs, and geuyth vs ouer, than he suffryth vs for a tyme to haue and enioye all our owne wyll and pleasure.

Thys symplytude and comparyson
» is taken out of the fyft chapter of Job: If
» the Lord God doth wound, than doth his
» hand heale agayne, &c.
» Furthermore, whan the horsse breaker geueth vnto a lustye freshe younge horsse, to muche of the brydle, he is wyld and wanton, and goyth not well as he shoulde doo, and by chaunce in a slyppery, and slydynge place he myghte fall headlynges ouer and ouer: Euen so if our creator and maker shoulde suffer vs, ouer muche and geue vs to large libertye, we shoulde sone waxe wylde and

proude

proude thereof, and it myght happen, that we shoulde vndoe and destroye oure selues, therefore he geuyth vs a sharpe bytt in our mouthes, and helpyth vs to dryde, and to tame our flesh, that the noble and precious soule perysh not.

Agayn lyke as the carter or foore man yerketh hys horsse wyth the whypp, and strykyth them sharpelye whan they wyll not drawe nor goo forwarde, and yet fauoryth and sparyth them also that he may enioye them the longer: Euen so God strykyth and whyppyth vs, whan we doo not ryghte as we shoulde do, and yet neuertheless sparyth vs, and wyl not make vtterly an end of vs.

Lyke as the poore shepard also, whan God a
hys holyshe shepe strape abroade in the shepe-
wyld wyldernes amonge the wolues, he herde.
dryuyth them from strang waies into the
ryghte way, & huntyth thē into theyr sure
shepe fold, where they maye be in safe-
gard. Euen so we lykewyse for as much,
as we myxe oure selues oft tymes among
the worldlynges, and haue felowshyppe
wyth those that are enmemyes vnto oure
Christen and true relygion, therefore god
compyth vnto vs, and dryuyth vs wyth

sorowe and repentaunce from them, that we shoulde not be destroyed and perishe together wyth them.

The herd man will suffer such calues as are appointed shortelye to the slaughter, to ronne and spring aboute in the pasture at pleasure, and againe suche as are reseruyd to labor, are kepte and vsed vnder the yocke: Euen so allmighty God doeth suffer and permitte vnto those vngodly parsoons, whose destruccion is at hand, to haue all pleasure and luste vpon earth, and to fulfill and accomplish their pleasures and desyres, but the Godlye whom he will vse to his honor and glory those keppyth he vnder the yocke, and restraynyth them from the pleasante lustys of the world.

God a husband man.

A wyse and skylfull husbande man doth not cast nor sowe his seede in a felde or grounde, that is not broken plowyd & tyllyd as it ought to be, but he spannyth hys oxen, and goeth to the feld, & castyth vp the earth wyth hys plowe share, and so tillyth and harrowyth it, and than first of all, he sowyth it, that if any rayne fall, the sede maye be sauyd, drynyn into the earth, and take hold & waxe therin. Euen

suche

such an husbandman is God, and we are "
his tyllage. i Corin. iij. And he bestowyth "
not hys spyryte and trueth vpon suche as "
are wylde and past all feare of god. sa. i.

Moreouer, lyke as the gardener hedgyth hys garden round aboute and fensyth it wyth thornys and brerys, that no beastys nor noysom catel hurt it, Euen so God defendyth, keppyth and preseruyth vs from euyll company, and from al maner of sinne, thorow thornys and brerys, that is to say, thorow the crosse and thorow afflicciones, as Ose sayeth in the. ij. "
cha. I wyll beset theyr wayes wyth thor- "
nes, & theyr foote pathys wyll I hedge.

If the gardener cut of the knobbys, & the crokyd bowys from the treys in his garden, and loppyth them a lytle, yet as long as the rotes remayne the treys are neuer the worsse, but waxe neuer the lesse, and bringe forth fruit also: Euen so doeth God lopp and hewe the crabbye olde Adam, wyth the crosse, not to the intente to hurte or harme vs, but to kepe vs in awe, & to teache vs godly maners. And surely as longe the rote of fayeth remaynyth wyth vs, thoughe we be spoyled and destitute of all ryches, and of all ma

do serue to proue and to trye vs withall.

TRouble and afflicciones do proue, trye, instruct, confyrme, & streagthen the fayth, prouoke and styrre vp prayer, dryue & force vs to amendmēt of lyfe, to the feare of God, to mekenes, to pacyence, to constancy, to gentlenes, to sobernes and temperancye, and to all maner of vertues, and are the occasyon of excedynge moche good as well transitorye as eternall, in thys world as in the world to come.

By afflicciyon and trouble wyll God proue and assaye, marke and spye howe depe thy harte hath entered wyth God, howe muche thy fayth is able to suffer & to beare, whether thou canst forsake both thy selfe and all other creatures in the worlde for hys sake? In summa to be shorte, he wyll trye howe thou wylt behaue thy self, when he taketh vtterlye frō the, and oute of the syght, that wherein thou moost delyghtest and hast any pleasure vpon earthe. God knoweth well ynough before, howe thou wilt take it, and behaue thy selfe, but he wyll shewe and declare to thy self and to other also, what

Mat. x. xv. mar. viij Luk. ix. xiiij. Joh. xij.

is

is in the. For oft tymes people do so extoll a man and make suche boaste of him, to be the wyselest, most circūspecte, manly & honest man in a countrey, &c. but whan the tyme of trvall cometh, there appeareth no suche thynge in hym, as was thoughte and loked for.

A man can not learne to knowe a lusty and a stoute man of warre in the tyme of peace, but best of all in the tyme of warre when the cruell and fearse enemyes do inuade and assaulte hys capten.

When a greate tempeste arysethe in the sea, then doth it appeare whether the shypmaster be connynge in rulynge the sterne or no.

Agayne, those are the moost honeste and moost chaste matrones, whiche beynge sore tempted, assawlted, and prouoked vnto wyckednesse, do nevertheless kepe theyr spows fayth towarde theyr husbands vndefyled: Euen so can noman know nor proue perfytely how the christen church kepeth her spousfayth & fidelyte towards her spouse and bydegrome

Jesus

Jesus Christe, vntyll suche tyme as Antichriste assaulteth and tempteth her wyth false doctryne, tyrannye and persecucyō.

Suche trees, as haue strong and depe rotes, and suffycyent naturall sappe, can no vyolent heate of the sonne hurte nor harme. But suche as are felled and cut doune, are sone dryed vp wyth the heate of the sunne, lyke as the grasse also that is mowne doune doeth sone wyther. Euē so lykewyse suche faythfull parsons as are roted in Christe Jesu, can not troubles nor afflyccyons hurte, they growe & wax grene not withstandynge: but the vnfaythful do betray them selues, and shewe what they are, as sone as they se any heat of trouble or persecutyon commynge.

Wyth one flayle are bothe the stalkes and eares of the corne beaten, and also the corne it selfe thre shedd and pourged oute: Euen so wyth one maner of trouble and afflyccyon are the faythfull pourged and prouoked to prayer vnto God, and to laude & magnifye him, And the vnfaythfull also to murmur and curse, and so are they both tryed, proued, and knowen.

Whan the corne is threshed, the hey

uell

uell lyeth myxed amonge the chaf, and af terwarde are they dysseuered a sonder wyth the fanne or wyndle. Euen so the pe ople in the church do fyrste heare the prea chynge of Gods worde. Nowe some stō- ble reppyne, & are offended at it, and other are not offended, and yet they dwell toge- ther, one with another, but when they are faimed or wyndled, and when the wynde of trouble and affliccyon begynneth ones a lytle to blowe, then is it easy to sonder, and to knowe the one from the other, the faythfull from the vnfaythfull.

Arte thou pure corne? what nedeste thou then to feare, eyther the flayle or the wynde? In the threshynge & in the wynde thou shalt be delyuered and sondered frō the chaf, and shalt be made more pure thē thou waste before. Let them feare that are chaffe whiche are not able to abyde nor to continue the wynde, but must be blowen awaye, and caste oute.

A rotten and an olde weake house stā- deth a whyle for a tyme, but as sone as a wynde cōmeth and bloweth, it appeareth vnto all men howe feble the foundacyon and stey of it was. Euen so are there such Christen men wythoute grounde or foun

dacyon

dacyon whiche as longe as all thynges go well and prosper wyth them, they are good Christians: but in the tyme of trouble and persecucyon, theyr dissimulacyō is knowen, and breaketh oute.

Sapient. iij. As golde is tryed in the o-
» uen wherein it is molten, euen so hathe
» God tryed and pourged them.

Now yf thou beyst golde what nedest thou to feare the fyre, whiche doth more profyte then hynder or hurte the?

To thys purpose doth thys trewe prouerbe serue, Ynnede doth a man trye whiche be hys frendes.

Examples, Almyghtye God dyd tempte and proue Abraham, and bad hym offer vp, and kyll hys ouelye sonne. Then was Abraham in a greate dystresse perplexyte and heuynes, he had rather haue loste all hys goodes and possessyons, and all that euer he had vpon earthe, then he shulde slaye, hys deare sonne. But yet thoughe it were agaynst nature, and an intollerable thynge, yet he carped hys sonne forthe thre dayes iourney to kil him with hys owne handes, he ouercame hys flesshe by faythe, and wolde be obedyente vnto God. Than sayde God vnto hym

now

nowe I knowe that thou feareſt God, & haſt not ſpared thy onlye deare ſonne for my ſake, Genes. xxij. And Moſes ſayth Deut. viij. remẽber all the wayes thorow the whiche the Lorde thy God hath ledde & gyded the theſe. xl. yeares in the wyldernes, becauſe he wolde chaſten & proue the, that it mighte appeare, & be knowne what was within thy hart, whether thou woldeſt kepe hys commaundemeutes or no. Set Pharao and David together the one agaynſt the other, ij. untable kynges. Pharao perſeuereth and continueth obſtynately, ſtubburnly & perwerſely in hys wycked purpos, notwithſtanding the manyfolde plages that dyd fall and lyghten vpon him. Exo. vij. viij. ix. Contrariwiſe howe ſone dyd David geue ouer, & breake out with all meakenes, ſubmiſſyon, pacyens, and acknowleginge of hys whoredõ when as he fledde from Abſalon, Semei rebuking and reuyling hym moſt ſhamefullye. ij. of the kynges. xvi.

Job was ſtryken with many grenous ſoores, that there was nothinge ſounde nor whole in hym. ffrom the ſoole of his fote to the toppe of hys heade, not that he had deſerued ſuch heauy puniſhmẽt more then

then other men, but that God wolde declare to all the worlde, hys pacience and faythfulnes.

But hys wyfe dyd than shewe her weake fayth and wycked corrupt nature
" Job.i.ij.

Who was more faythfull & more fervent than Peter? And yet he denyed & forsoke Christ before a symple womã. Who ought not therfore to feare hym selfe, except he hath before in the tryal bene foũd faythfull, stedfaste, and constant.

In lyke maner daply experyens teacheth vs to knowe the faythfull and vnfaythfull a sonder in persecucyon and affliccyon.

There are some that cleave to the Gospell for a tyme: but whan they see, they can not attayne that they sought and loked for, than they forsake it, and fall from it agayne, yea and in the tyme of temptacyon they fall to blasphemynge of the holy Gospell. But the Godlye which haue it fixed in their hartes, stande stedfastlye by God both in lyfe and death.

¶ The .viij. Chapter.

# Trouble and affliccion do

helpe

helpe and further vs to the knoweledge of oure selues, and of God also, and speci allye to wysdome.

BEsydes thys it is a profytable and a good thynge for a man to knowe hym selfe wel. ffelicyte & prosperyte blyndeth a man, but when he is vnder the crosse he begynneth to marke the frayltenes of hys body, the vncertentye of hys lyfe, the feblenes of hys vnderstandynge, the infyrmyte and weakenes of mannes strength and power. He shall spye & perceyue howe farre he is entred in the waye of vertu, how the matter stãdeth betwene God & him, whether he be a champyon of Gods or of the deuyls. ffor a man thynketh himselfe oftymes to be well grounded and stablyshed, but in the tyme of tẽptacyon he feleth, howe lyghtly & easelye he is tossed & turned of euery blaste of the wynde.

Item by affliccyon & myssfortune God wyll put the in remembraunce, howe manye thousand perels are yet hanging ouer thy heade, whiche shulde lyghten & fall vpon the, yf he dyd not kepe and preserue the from them And the same God saith thus vnto the. The wycked enemy wyth

a notable and infynyte heape of all euyl & myschiefe doth assault & lye watche for the to subdewe the, and to swalowe the vp but I haue appoynted hym hys boundes ouer the whiche he can not passe.

The right knowledge of God.

The longer thou arte vnder the crosse the better mayest thou learne all the vertues and goodnes of God.

As hys iust iudgement and strayghte iustice wherebyp he shewyth hys wrath and displeasure agaynst the wycked and vngodly. And sendeth vpon theyr neckes terryble plages, And the obstinate and vnrepentant he condemneth euerlastingly.

Item hys infynyte power wherebyp he can helpe and comforte the in most extreme myserye and necessyte.

Item hys mutable truth, wherebye he doth faythfully performe all hys promyses, and bryngeth to passe all hys threatenynges.

Item hys excedynge mercy and free grace, wherebyp he preuenteth all euyll towarde vs and wyll not suffer vs to be caught and oppressed wyth anye myssfortune.

Item hys eternall and euerlastynge prouidence, wherebye lyke a father he ta-

keth

keth charge and care ouer vs and gouer- i. Petr. v
nyth all thynges moost wysely.

Item hys glory magnyfycens & lawdes for the forsayde vertues, which do shyne moste clearly in afflyccyon and aduersite.

ffor the whiche cause S. Bernarde wryteth thus: whereby do we knowe that he that dwelleth aboue, is among vs here beneth? ffor soth by thys that we do stryke in trouble and afflyccions. ffor who could be able to sustayne, beare and abyde them withoute God?

A man hath nede at all tymes of wis dome, circumspeccyon, prudence and so- To lear
bernes. Lyke as prosperyte shutteth and ne wys-
blyndeth the eyes of men, euen so doth ad dome in
uersyte open them. aduersy
te.

Lyke as the salue that remedyeth the dysease of the eyes, doth fyrste byte and greue the eyes, and maketh them to wat- ter, but yet afterwarde the eyesyght is clea rer and more sharpe then it was, Euen so trouble and afflyccyon do greue and vexe men wonderfullye at the fyrste, but after warde it helpeth and lyghteneth the eyes of the mynde, that it is afterwarde more reasonable, wyse, and circumspecte. ffor trouble bryngeth experience,

And experyens bryngeth wysdome. Eccl.
» xxxiiij. Prouerb. xxix. The rodde and po-
nyshmente do brynge wysdome. And of
thys dyd these prouerbes fyrst spryng vp,
the more plentyfull laude, the more folysh
and wicked people.

» And agayne aduersyte causeth men
to loke well and farre aboute them.

» Item there is no man wyse, but wyth
hys hurte and losse.

Item that man maye well learne to
swymme, whiche hathe the water at hys
mouthe.

» Dauid sayth in the. cxviij. Psalm. O
Lorde howe good and profytable is it vn-
to me that thou hast chastened & humbled
me, that I might learne thy ryghtuousnes
and thy commaundementes.

¶ The. ix. Chapter.

## Trouble and affliccions do helpe and further vs to the righte knowe-ledge of our synnes, and to perfyte sorowe and repentaunce for them.

GOd requyreth that the knoweledge
of oure poysoned & corrupt nature
and of the wrathe of God shulde
waxe & increase in vs, whereby we myght
conceyue

concepue an harty sorowe and repentaūce for our synnes, and so daylye amende and waxe better. Now truthe it is that in oure hartes naturallye styketh a roughe securenes and carefulnes, wherebye we do lytle regarde and esteme the inwarde fylthynes of oure hartes. And specyallye when we fele no maner of tast of the crosse and affliction we do not consyder the myserable wretchednes of oure synnes nor the iuste iudgemēt of God, and the terryble ponysshment dewe for the same. But whan the hand of God doth humble & pluck downe some specyall persons or an whole congregacyon, then remember we the greatnes & heaynes of synne, that Gods wrath and indygnacyon is not so sore, wythoute some specyall and mooste iuste causes.

And then breake we oute into suche wordes as these. O Lorde, we haue deserued these plages a thousande wayes. O good & moste iuste God, thou rewardest the mysdeedes and transgressyons of the fathers in the chyldren, yf they folowe theyr fathers steppes, euen vnto the thyrde and fourth generacyon.

Lyke as the harde copper and tynne do melte in the fyre, euen so in trouble & afflic-

eyē the hard rough & ſtubborne hartes do melt & fall to myſlyking & loothyng their ſynnes. A treſpaſſer doth than firſt of all perceyue hys faultes ryghtely when he is brought vnto the iudgement to be ponyſhed, and is adiudged and condemned vn to death. And for thys cauſe doth God vſe ſuche rough and harde meanes with vs. And bothe the comon and generall, & alſo the perticular ſpecyall plages and aduerſityes maye well be called a part of Gods lawe, and as it were Gods preachynge whiche teſtyfye and declare vnto vs, that God is heuyly diſpleaſed againſt all maner of wickednes and abhomynacyon that reygneth in the worlde, that all men ſhulde humble and ſubmytte them ſelues vnto God, bewayle and lamente theyr ſynnes vnto hym wyth a ſorowfull and a ryghte penitente harte, and deſyre hys grace and mercye.

ffor an example Genes. xlij. Joſephs
" brethren in Egypte dyd than confeſſe of all
" ſyde theyr wickednes cōmitted agaynſte
" their brother, when as very nede & neceſſi
" te dyd vexe them in a ſtrange contrey.

Numer. xxi. When as the Lorde dyd ſende into the wyldernes among the Iſra

elytes,

elytes, venemous serpentes whiche dyd
byte them, and set them on fyre, then came
they fyrste to Moyses and sayd: We haue
synned, for as muche as we haue spoken
agaynst the Lorde and agaynste the.

When the pestylence dyd rage, then sayde Dauid vnto the Lorde, beholde it is I that haue synned, what haue these shepe done? 1. Para. xxij. c.

Nowe therfore yf it be so, that knowledge of the synne and an harty displeasure agaynste it be profytable and necessarye, then can we not well forbeare trouble and aduersyte.

## ¶ The. x. Chapter.

# Trouble affliccion and aduersyte do helpe and further vs to the exercysynge and increasynge of oure faith.

THat oure fayth is proued & tryed thorowe the crosse and thorow aduersyte, it is declared before. And nowe shal it be euidently proued, that our fayth is then fyrste ryght stablysshed, exercysed and augmented when aduersyte cōmeth. The very true Christē fayth is grounded onelye vpon the grace, mercy, power and helpe of God thorow Christ.

Which thynge can not be ryght cõpre-
hended. Wyth vayne thoughtes, ymagina
cyons and ſpeculations, but God cometh
vpon the mſerable ſynners with heapes
of mſeryes. Whatſoeuer they attempte,
go aboute or take in hande it goeth back-
warde with them, and theyr whole lyfe is
made bytter wyth gall vnto them that they
can no where fynde anye reſte. And why?
Forſoth it is dye for thys purpoſe that
they ſhulde vtterlye neglecte and deſpyſe
all maner of councell & comforte of man,
that they ſhulde be pluckt from all maner
of truſte in the polycyes and powers of ȳ
worlde, and that they ſhulde vtterlye de-
payre of all helpe in anye creature. And in
the ſteade of that, that they ſhulde ſet & fyxe
theyr hartes and mynides onelye in God,
and that nothyng at all ſhuld els remayne
in them, but onelye vnſpeakable ſyghtning
vnto God proceedyng out of a true fayth,
in whoſe helpe and mercy onlye altogether
conſiſteth.

Teſtymonyes of ſcrypture. Moyſes
in the. viij. of Deuter. wytneſſeth that God
ſuffered the Iſraelytes to be dyuerſelye ve-
xed, & to be brought into greate dyſtreſſe &
yet preſerued thē wōderfullye, for this cauſe

that

that whan they shoulde come into the land of promes they shoulde not faye: Myne owne power and the strength of myne owne handes were able to bringe thys to passe, but thou shouldest thyncke vpon the Lorde thy God: ffor he it is, whyche gyueth the such power, wherby thou art able to performe, and bringe any thynge to passe.

And so dyd God deale afterward with the chyldern of Israell, whych of theyr owne brayne and wysdom sought helpe, succor and mayntenance at the kynge of the Assyrians, and at the kyng of Egypt, whych the very same were they that afterward dyd besyge them, slaye them and caryed them awaye prysoners. And so after that they felt and proued, that there was none that coulde succor and helpe them, but only the Lorde vnto whom they pelded and gaue ouer them selues at length.

Jerem.x. Ose.ij.iiij.vi. & Paul.ij. Corinth.i. I lokyd for no nother, but that I should dye. But it was done for this purpose, that we should not put anye trust in our selues, but in God, whych rayseth vp the deade agayne.

Itē whatsoeuer styrreth vp & exercy-

syth our fayth, of that ought we not to be afrayed, but rather to reioyce in it.

Whan we lyue in ydlenes in all luste and pleasure, the deuyll snappyth vs vp quyckly, and blyndyd our owne weakenes, that we thynck God doth not regard vs, all thynges in the worlde do happyn wythout anye workynge or foresyght of God. But as well in specyall as in generall aduersyteys, there is greater matter & occasion to practyse & to exercise ẏ faith.

God sufferyth the to fall into pouerty, or thy mooste deare fryndys to be taken frō the, by death, or some other dysquyetnes to happen vnto the.

As than hast thou a great occasyon to awake and to practyse thy fayeth: And fyrst to call to remembrance the promyses of God, conteynyd in hys word, and than to call vpon hym for hys grace and assystens, and so to resyst and wythstand all maner of naturall dowtfulnes and despayre, that hangyth in thy flesh, howe greuous soeuer thy necessyte seme to be, & how soeuer any man doth ymagyne, that God hath wythdrawyn hys face from the, and wyl not help the at all.

In like maner in all comon necessytyes

and

and generall, thys is the ryght exercise of fayth, & the most holy seruyce of God, ẏ we fyrst consyder & wey ernestlye all maner of perels & assawtys of the churche & of the comon welth. And after that, ẏ we pray vnto god wyth a constant & a lyuely fayth, that he wyll delyuer & preserue the church from false doctrine, supersticion & hypocrysy, & that he will gracyously rule & gouern it. And that he wyl also preserue the comon welth in good order & quyetnes, & will grant holsom ayer and ceasonable whether, And will also restrayne & lett the wyld & dissolute behauor & conuersacyon of the comon sort of people & wyll grant, maynteyne, and preserue a Christē dyscyplyne, behauor and honestye, wherby hys holye and Godly name maye be landyd & magnyfyed, hys kyngdom, augmentyd, increasyd & cōfyrmyd & the kyngdom of ẏ deuyll subuertyd & cōfoundyd.

And remember thys also, whansoeuer thou consyderyst thy aduersyte, forgette not to desyre of God, hope and truste for comforte, ayde and succor, And looke that thou stryne & fyght myghtyly and manfully agaynst all maner of mystrust, and put away al maner of despayre

howe

how grevously soever thy adversyte and sorow doth increase, and thus is thy faith well ryghtly practysyd and exercysyd.

An example: ffrom holye Job was taken all that ever anye man myghte take any comfort in wyfe, chyldern, goodes & frendes, and one trouble, sorowe, and heup message came styll in anothers neck, and he had not one dropp of bloud in his bodye, that was not consumpd and wastyd: And he sate in the syghte of all the world, was there laughyng stock, and so exercysyd and practysyd hys fayeth, and gave ouer hym selfe onlye and whollye vnto God.

Vnto Abraham was promised a seede whych shuld be in multytude as the sand of the sea, and as the starres in the skye, and yet was hys wyfe baren and vnfruitfull, and he allowaxen old and agyd, that after the iudgement of naturall reason it was not possyble, that that promes shuld be fulfylled and come to passe. By the meanes where of Abraham dyd exercyse, trye and practyse hys fayth.

And thus dyd Joseph, Dauyd, Daniel all patryarkys, prophetes and apostles as well in the comon and general ad-

uersi-

uersytes of the churche, as in their owne pryuate and peculyar afflicciouns exercyse and practyse theyr fayeth, and thys was theyr hyghest Gods seruyce, wherewyth they honoryd and seruyd god. Wherfore in oure tyme: also God gyuyth vs greate and meruelous occasyon, thorow trouble and aduersyte to awake, styrre vp and to exercyse our fayth. And by suche exercyse is the fayeth increasyd and confyrmyd, yea and shynyth more bryghtlye, and is made more bewtyfull and glorious. For whatsoeuer a man hath prouyd and tryed hym self, that beleuyth he afterwarde the more stedfastly. Nowe he that is a Christen man or woman prouyth and felyth in dede, that in the myddes of hys sorowe and affliccion he is rulyd, defendyd, comfortyd and preseruyd of God. For hope can not be confounded. Roma. v

And therfore the Christen & the faythfull man, thorow troble and aduersyte is made more bold and hartye and concludyth wyth hym selfe, more than euer he dyd before, that God hath a specyall regard and consyderacyon of those that are in trouble and myserye and wyll gracyously help and delyuer them oute. Lyke

as one

as one that hath sayled oft vp on the sea, and proupd and escaped great and daungerous tempestyes, and hath bene sore tossyd wyth ỹ fearfull waues, afterward he is the more bolde & hardy to goo vnto the sea, for as much as he hath euer escaped well, & hath had good fortune before.

Euen so a christē man, whan the crosse hath ofte assaulted and exercysed, for as much, as he hath allwayes founde comfort, ayde and helpe at God, afterwarde he trustyth God, the longer the more, though the same affliccion and aduersyte come agayn vnto him that he had before.

And to thys purpose heare and marke ij. specyall & notable examples: One oute of ỹ old, & another out of ỹ new testamēt.

i. Of the kynges. xvij. chapt. Dauyd whan he prepared hym selfe to fyghte agaynst the valyant gyant Golyath, sayd ☞ these wordes: The Lorde whych hath delyuerd me from a lyon, & from a beare, shall delyuer me also from thys Phylystyan. And agayn Paul. ij. Corin. i. sayth: God hath delyuerd vs from so greate a death, and delyuerth vs dayly, and we hope that he wyll delyuer vs from hence forth also.

And

And to this same purpose doth thys al so appertepne to conspder, that the crosse assuerpth those that beare it in the Lorde, of the grace and fauor of God, wherebp they knowe certenlp, that they are of the nomber of the electe and the chyldern of God, for as muche as he lokpth bpon them fatherlp, to reforme and to correcte them.

ffor as much as it is wrptten, Judith. viij. Pea all those that euer dpd please God haue bene proupd and tryed bp ma ny and dpuers troubles and haue bene found constant and stedfast in fapth.

¶ Item, ij. Tymoth. iiij. All those that wyll lpue Godlp in Christ Jesus, muste suffer persecucpon and afflicpon.

## The. xi. Chapter.

¶ Trouble and aduersyte geueth vs occasyon to prape vnto God, and to laude and prapse hym.

Euery Christen man knowpth thys ỹ it is very necessarye & profytable for hym to prape, and to call vpon god most feruentlp & deuoutlp. Now whā a mā lpupth in all prosperpty thā he prayeth very lytle, or very slenderlp & coldlp, he hath no great affeccīō or mynd vpō it.

That

That prayer that is not pressed and thrust oute wyth the crosse, flowyth not oute from the depth and botom of the harte. But sorow, heynes, and aduersite kyndleth vp the mynd and settyth it on fyre, dryuyth, chasyth and hauntyth it vnto God and compellyth it to call vpon God feruently and ernestly. ffor at suche tyme we se and perceyue well, that we can doo nothyng of oure selues, and what greate nede we haue of God, that he will vouchesaue to gouerne, ayde and defend vs.

Lyke as the water as longe as it flowyth and rommyth ouer the euen playne, wyde and broade feldes, it breakyth not oute by no violence, but dysperseth and spreadyth it selfe abroade euerye where alyke: But whan it is gathered together by commynge & scyens and conueyed into a narow roumith, as into a pype or cõduit, than it springyth and spowtyth oute an hygh. Euen so the mynd of man, as longe as it is quyet, ydle, and wythoute sorowe or trouble, it walkyth and wandreth abroade at large and at lybertye, but whan it is brought in, restrained and dryuen a strayght and a narowe passewe thorowe trouble and aduersyte, it breakyth oute a

lokit vnto God in heauen wyth an earnest, harty and feruent prayer for grace, ayde and comfort: Wherevpon there is a comon proverb sprong, Nede and necessyte teachyth men to prape.

Esay. xxvi. O Lorde, whan trouble & aduersyte is at hande, than doo men seke the, whan thou chastenyst and punyshyst them, than cal they vpon the lamentably. Examples. i. boke of the kynges. viij. cha. whan the chyldern of Israell hard of the comyng of theyr ennymyes the Philistines, they were afraped & saped vnto Samuel, cease not to crye vnto the Lord our God for vs, that he may helpe vs oute of the handys of the Phylystynes.

Manalles (whych all the dapes of his lyfe was a very bloud hound & a tyran) was bound wyth chaynes, and led away vnto Babylon. And whan he was in extreme angusly and necessyte, he made his humble prayer and supplycacyon before the Lorde hys God, and God harde hys humble prayer, and broughte him agayn to Jerusalem. ij. boke of the Cro. xxxiij.

Math. viij. When there arose a great tempest vpon the sea, in so muche that the shypp was ouerwhelmyd wyth the wa-

ff. i. wys,

» ups, and Chriſt ſlept, than the dyſcyples
» haſtyd vnto hym and wakyd hym vp ſai-
» yng, Lord help vs for we perysshe.

Math. the. xv. the example of the hea-
» then, woman doeth teache the howe the
» Lord prolongyth and dyfferryth his ayde
» and helpe ſometyme for the nonys, that
we ſhuld be kyndlyd vp to cry the more
feruently, and to continue importunately
in ernest prayer.

S. Auſten wrytyth thus. They that are
Godlye, are oppreſſyd and veryd in the
» church or congregacyon for this purpoſe
» that whan they are preſſyd, they ſhoulde
» cry, and whan they cry that they ſhuld
» be harde, and whan they are harde, that
they ſhould laude and prayſe God.

To laud God. And lyke as the croſſe, and aduerſyte doth further and prycke vs forwarde vnto the fyrſte parte of prayer, whyche is to deſyre and craue of God, euen ſo doeth it alſo further and prouoke vs alſo vnto the ſeconde parte of prayer whyche is to laude GOD, and to geue hym thankys.

The almighty power, wyſdom, rightuouſnes, mercy & trueth of god, theſe hygh and excellent Godly vertues worthye of

all

all laude and honor doo appeare in the crosse, afflyccyon and aduersyte of Christen men, whan God vysytyth myserable synners, comfortyth those that are in dystresse and mysery, helpyth and delyueryth them oute of all maner of necessyte. At these thinges doo all Christen people wonder and meruel hyghly, and therfore breake they out to magnyfye, prayse and extolle God wyth vnspeakable laudes and prayses.

ij. Corinth. iiij. We haue suche a treasure in earthly vessels, that the power that lyeth aboue, and hath the vyctorye myghte appere to be of God and not of vs: that is to saye, we are weake and miserable vessels, that Gods honor and glory shuld be furtheryd and not ours.

For an example take the story of Daniell in the thirde chapter. Howe the imprysonement and captyuyte of the Jewes dyd serue wonderfully to the glorye and prayse of God.

John. ix. Oure sauyour Christe shewyth the cause why the man was blynde from hys verye natyuyte and byrth: namely that the workes of God should appeare and be made manifest in hym.

Moreouer all the Prophetes, apostles and elect of God, by whom God wrought wounderfull and meruelous thyngs, were contemnyd and despysed, yea and sometyme slayne and murtheryd, that all men myght spye and perceyue that their fayeth and workynge, whyche dyd not shryncke but contynuyd vpryghte, was a worcke of God, and no power of man. And therfore that God muste be laudyd and praysed aboue all.

The. xij. Chapter.

## Trouble and aduersyte do further vs to vertue and godlynes.

The crosse and trybulacyon do banysh and dryue away the former synnys and hynder and resyste those that are to come hereafter and help to plante, exercyse and increase all maner of vertues, that the vngodly may be prouokyd & furtheryd to repentance & amendement, and reformacyon of theyr lyues and the Godly to further vertue and godlynes. For what afflyccyon soeuer the flesh doth suffer, it greuyth it very sore, it wold rather be mery, at rest and quyet.

Now

Nowe euerye one that hath anye reason knowyth thys ryght well that he thorow hys owne iustys and behauor bringeth much aduersyte and afflyccyon vpon his owne necke. And therfore in consyderacyon of that, he begynnyth to bewar and to take hede afterward of all inordynate & dyssolute lyuyng, as the cause grounde and occasyon of all mysery and sorowe, that besyde thys presente afflyccyon he be not plagyd also eternally, Whych I wyl declare and proue fyrste wyth symplytudes, secondarylye wyth testymonyes of holy scripture, and thyrdly by examples.

A water that is contynually, standing how cleare soeuer it seme, yet it is corrupt and naught. But that water whych hath hys cõtynuall course, the more it russhyth & strouggleth ouer the stonys and sandys the more lyuely fresh and better it is. Euẽ so a godly man in the absence of the crosse is sluggysh dull and lytherly, but thorow the crosse and afflyccyon he is quyckened and exercysyd and increasyd in all goodnes.

The rusty and cankard yron, thorowe the fyle is made bryght and smoth. Euen

ſo the old ruſty Adam hath nede of trou-
ble and aduerſyte, to ſyle and pourge
him from the canhard ruſt of ſynne.

A knyfe though it be neuer ſo ſmoth,
if it be not vſed, it waxeth ruſty, and the
ſame ruſte fretteth it and marreth it.
But the more that it is occupyed, though
it be somewhat worne thereby, yet it is
the more bryght. Euen ſo although ſome
parſon hath a good nature and inclyna-
cyon, if he be not occupyed and exercy-
ſed wyth trouble and aduerſyte, he wax-
eth ruſty, canhard and rotten, but thorow
the croſſe and trybulacyon, thoughe the
ruſt haue wonne ſomewhat of hym be-
ynge a man and weake, yet he ſhall ther-
by be made more bryght, cleare and bew-
tyfull agayne.

The ſeede that is caſte into the felde
muſt ſuffer the wynd, rayne, ſnowe, froſt
and all maner of tempeſtyes, and yet it
waxeth and bryngeth furth frupte: Euen
ſo the ſpyrytuall ſede, whych is the word
of God, beyng receyued of a deuout and
a feruent harte, is not deſtroyed thorowe
trouble, but bryngeth furth ryghte good
and profytable frupte.

A wallnut tree the more it is beaten,

the

the better it is, and not the worse. Euen so man thorow many stryppes and muche aduersyte waxyth good.

ffor the thyck and hard skynne of an horsse or an asse, is nothynge better than a verp sharpe whyp to gyrke hym wyth. Euen so for oure stubburne and hawtye fleshe, there is nothynge more spte and profytable, than muche sorowe and vexacyon, wherebp it maye be stryppd and pyckyd forward.

Cloth must be oft beatyn and brushed, wherevpon there is a prouerb, Thus muste wollynge cloth be vsed, that there breade no mothys in it. Euen so shall spirytuall mothys and wormys, wyckydnes, synne and abhompnacyon haue the lesse power to brede in vs, if we be well brushed and beatyn in tyme wyth afflyccyon and aduersyte.

The flesshe that comyth freshe oute of the shambles vnsaltyd, waxyth soone vnsauerye, and wormes brede in it, but the salte wyth hys sharpenes kepeth it swete from corrupcyon. Euen so doeth God caste and sprynckle salte vpon vs thorowe dyuers temptacyons and afflicciõs, that they may byte & ceason vs ỹ we

corrupt nor perysshe not in ſynne.

That body that is alwayes ydle, and neuer mouyth nor hath no exercyſe, is eaſyly ſubiect vnto ſyckenes and infyrmyties. But thoſe bodies that haue theyr exercyſe and labor are more luſty and ſounde and can better contynue. Euen ſo that ſoule that is well exercyſyd and occuppyed wyth trouble and afflyccyon hath occaſyon & cauſe to be bewtyful ſounde & cleare.

It is a verye true ſaynge, the ſharper that the ley is, the cleaner takyth it away all maner of fylth. Euen ſo oure corrupte and poyſonyd nature had nede of a ſharp and a bytynge medycyne. The greater and ſharper the trouble and aduerſyte is the more fylth and inconuenyence it bytyth away.

For a rawe and weake ſtomake, which is of a naughty dyſgeſtion, bytter wormwoode is very good and holſom. Euen ſo for the weake and feble ſoule is bytter trouble and afflyccyon very holſom and neceſſarye.

Remember thys prouerb, After the ſyck man had recoueryd hys ſore, he lyued worſſe than euer he dyd before. And therfore ſyckenes is more neceſſarye for him þ he waxe

he waxe not worsse and liue not more wic
kedlye.

Nowe wyll I alledge scrypture, Leui.
xxvi. God threateneth to sende a plage se
uenfold greater, yf a man wyl not amend
at the lyghter and easyer ponishment that
he sente fyrste. Whereby the Lorde hym
selfe declareth thorowe Moyses, that trou
ble and aduersyte shuld teache vs an alte
racyon and amendement of oure lyues.

In the. xx. of the Prouerb. strokes and
woundes do pourge and clense oute euyll
and corrupcyon, and stryppes puryfye the
inwarde partes of man.

Hebre. xij. No maner of chastenyng
for the presente tyme semeth to be ioyous,
but heauye and greuous, but afterwarde
it bryngeth a quyete frute of ryghtuous-
nes vnto those that are exercysed therein.

i. Petr. iiij. He that suffereth in the flesh
ceaseth from synne, that from henceforth
(the tyme that is remnaunt in the fleshe)
he maye lyue, not after the lustes of men,
but after the will of God.

And thys shall examples make more
manyfeste. Vnder Josue had the chyldrē
of Israell manye battels, and were dryuē
to fyght agaynst theyr enemyes, and they

dyd neuer fall nor swarue from ẏ Lord, vntyll afterwarde that they came vnto reste, and had all thynges plenty. Josu. i.
« Judg. ij. Thys is an example of an whole multytude. Nowe take examples of specy all parsons.

Jon. ij. c The Prophete Jonas beyng in the
« whalles belly, remembred hys synnes, altered hym selfe, turned and was obedient vnto God.

« The loste and desperate sonne did then fyrst, of all runne home agayne vnto hys father, when he sawe & felt hys myserye & pouertye, Luk. xv.

Marke the dayly experience. We ymagyne oft tymes thus with oure selues, Oh, yf I were ones whole & restored agayne, I wolde surely behaue & order my selfe well as I oughte to do, and wolde helpe and serue euerye man.

Oh, yf I were ryche, I wolde gladly distribute vnto the poore people faythfully. But assone as we come oute of the daunger in dede, we haue cleane forgottē altogether. As long as we haue no maner of nede, no man can hinder nor restrayne oure wickednes.

For an example ymagyne, ij. sondry houses,

ses, whereof in the one is celebrate & kept a marryage, where there is mirthe, ioye, & good chere, And in the other is one sycke on his dead bed. In the bryde house wher there is daunsyng, is vsed all maner of lightnes & dissolutenes, grosse & fylthye wordes, baudy songes & ballets, shameles behauour & maners, & wantō & light apparel, one leapeth & wynseth lyke an horsse, Another stāpeth lyke an asse, The thyrde drinketh him self dronkē, And the fourthe doth nothinge that honest is, so that a mā myght say the people were become verye brute beastes. But by him that lyeth on hys dead bedde, is all stylle, not a worde spoken, but honest & semelye, All thinges are done sadly, demurely and discretely. And at that tyme not onelye the men, but also the wemen & children, & al that are in the house, are godly occupyed, they pray, they comforte, and breake out into suche wordes as these: What is man? how transitory & vayne are al thinges that we haue here vpon earth? but in the lyfe to come, it shall be farre otherwyse. Eccl. bij

Agayne frō the mariage or bryde house goeth many one home heauy and sad, vexed in hys mynde, and dysdaynefull that he is not so happy and fortunate as other

And sodenlye is rauysshed wyth the bewtye of some wyfe or mayden, that he sawe at the daunsyng, which hath wounded & stryken hym to the harte. And when he cometh home, he loketh sowerlye on hys wyfe, is frowarde towarde his chyldren, and testy agaynste all the housholde, so that no man can please hym.

Eccl. bij But he that goeth home from the mournynge house, thynketh hym selfe wel blessed and happye that he hym self lyeth not in anye suche extreme necessitie. If he hath had anye sycknes or veracyon in tyme paste, nowe he is able to beare it the more easely and pacientlye when he compareth it to the greuous and intollerable payne of the man that lyeth in the pangys of death. By reason whereof he is the more pacyent gentyll and frendely towarde hys wyfe, chyldren and hys whole housholde: yea he taketh occasion thereby to reforme and amend hys lyfe. The. xiij. Chapter.

## Sorowe and affliccion do helpe and further vs towarde the feare & loue of God.

TRouble and affliccyon do ingender the feare of God in the, which suffer

ſuffer it, and in other lykewyſe which do heare and knowe of it, ſo that manye take example and inſtruccyon therebye and afterwarde attempte not anye thyng temerouſlye and raſhelye agaynſt the wil and pleaſure of God. For he is lawfullye to be feared and dred whiche can bryng and laye vpon vs all maner of plages, & alſo hath iuſte cauſe and ryghte towarde vs ſo to do. Nowe we beyng feble and weake, are in no wyſe able to reſiſte and wythſtande the ſtrong and myghty God, no we are not able to wythſtand or put of the leaſt pll daye of an agewe, yea we cā not choſe but ſuffer the leaſte and mooſte contemptuous and feble creatures to plage and dyſquyete vs, as lyce, flees, flyes, and ſuche lyke vermyne, whyche dyd maſter and ouercome the myghtye puyſante kynge of Egypte. math.x. Exo. viij viij.ix.

It is a very true Prouerbe. a Burnthāde dreadeth the fyre, For in the ſame ſenſe & meanynge ſpake Moſes vnto the feareffull people: God is come to tempte and proue you, that the feare of hym maye be before youre eyes to conſyder and remember that ye ſynne not

As for an example, the more the Lorde dyd

dyd exercyse and hunt about, Dauid, the more dilygently dyd he loke vpon ỹ lord,
ij reg. xv and feared hym. ij. of the kinges. xv. And
" not only Dauid but other also, when they sawe & perceyued theyr mysery & wretchednes, they toke occasyon therby to feare God more then they did before. And specyally when they sawe afterward how
ij. reg. xi God ponyshed Dauids manslaughter &
xij. xiiij horedom, with sedycion, vyolence, murther
xv. xvi & with losse of muche people.
xvij. Holy scripture setteth before our eyes
xviij. &c. dyuers lyke terryble examples, that we shulde not esteme the feare of God for a lyght thynge, but shulde be afrayed of all maner of wickednes, synne, and abhomynacyon.

When a trespasser is led oute to be headed, hanged, burnt or otherwyse to be ponyshed, other that see hym do learne to feare and to be warre of that thing which brought hym to hys laste ende. Euen so when God sendeth any plage eyther vpõ some specyall parson or els vpon some whole commynaltye, all other oughte so to consyder the same, as thoughe they them selues were in the place of the afflicted parson, as thoughe hys trouble and so

row

rowne were theyr owne, that they maye the rather feare GOD, and take hede that they fall not into lyke vengeaunce of God.

And in very deed as well the good & faythfull as the wicked & vnfaithfull haue cause to feare. ffor the faythfull can consi der therby, that these trāsitory plages are tokens & evident testimonyes of the eternall ponyshmentes that are to come, whi che are a thousand thousande tymes more greuous and neuer haue ende. Therfore both theyr owne and other mens afflictyons & sorowes do geue them occasyon p-nough to redresse and forsake that thynge whereby all men do bryng eternall plages vpon theyr neckes. Pro.xi.d. i. Petr. iiij.c.

The wicked and vnfaythfull, yf they be not vtterly obstynate & peruers, but haue any vse of reason at al, do also begin to feare God, and to thincke thus wyth them selues, yf God vysiteth, scourged, & assauteth wyth trouble & veracyon, the good and faythful which are nothinge so wicked as we, howe shall it then go wyth vs, which haue deserued, x. yea. xx. tymes more greuous punyshment then they. Jeremi. xxv.d. & xlix.b. Ezechiel ix.b. Prouer. xi.d. 1. Petr. iiij.c.

Jerem.

Jerem. the. xxv. Marke and beholde
" I begyn to plage the cyty whereunto my
" name is geuen, thinck ye then that ye shal
" escape free and vnponyshed? ye shall not
" go quyte and free.

" Luke. xxiiij. Yf thys be done in the grea
" ne woode what shall be done in the drye?

" i, Petr. iiij. It is tyme that iudgemente
mat. xi. d begynne at the house of God, seynge then
Lu. x. bxi it begynneth fyrste wyth vs, what an end
" shall they haue whiche beleue not the go-
" spell of God?

" An innocent dogge that hath not of-
" fended is beaten before the lyon, that the
" lyon whan he knoweth that he hathe an-
" gred and dyspleased hys mayster shulde
" be put in the more feare. S. Gregory wry
" teth thus, Yf God stryketh those so sore
" whume he fauoureth, how sharpelye and
" sore wyll he stryke them whiche he fauou
reth not?

The crucyfyed and afflicted Christi-
Loue of ans, do loue God the more feruentlye, for
God, as muche as in the myddest of the crosse
they fele the swete conforte that commeth
from their heauēly father, of whose mer-
cyfull wyll they can not doubte nor mys-
trust,

A dogge that is of a good nature, yf hys mayster stryke him, yet he loueth his mayster, not withstandyng and fawnyth agayne vpō hym. A good chyld although it be beaten, yet it loueth the father or mother neuerthelesse, and desyereth to haue theyr fauour agayne. Euen in lyke maner are the true Christians mynded towarde theyr heauenly father, but suche chyldren as be wicked, and of an euyll dysposycyon, when they be a lytle scourged, they ronne awaye from theyr father, and murmur agaynste hym.

¶ The. xiiij. Chapter.

## Trouble and affliccion is good and profytable to teache men, pacyence, mekenes and lowlynes.

PRyde is a dangerous thynge, whereof commeth no maner of good. Nowe felycyte and prosperyte al at pleasure, ingendreth pryde, and contempte of other people: But the crosse and affliccyon ingendreth mekenes & lowlynes, that a man is not to pronde in hys owne concepte, but is contente that other be estemed as well as he, confessynge him selfe to haue nede of theyr helpe & cōuncel.

Lyke as men vse to clyppe and cut shorter the fethers of byrdes or other foules whē they begyn to flye to hygh or to farre frō them, Euen so doth God dymynishe oure ryches, possessyons, estimacion, honor, autoryte and power that we shulde not passe oure boundes & glorye to muche of suche gyftes.

Lyke as the body when it is weryed and consumed with labor & trauell desyereth ease, and rest that it maye lye styll, Euen so the soul beyng ladyn & oppressed wyth trouble and affliccyon, is broughte to a narowe yssewe, & then it hasteth after reste and quyetnes and nothynge, vexeth it lesse then pryde.

Nabuchodonosor dyd glorye of hys
Dan. iij. power, victoryous actes, and costly buyl dynges, and was wonderfully proude of them, but after hys fall and aduersite he
Dan. iiij learned to ascrybe all laude, honor, & glorye vnto God.

" Paule. ij. Chor. xij. confesseth that a
" buffet was geuen hym of the messenger of
" Sathan, that he shulde not glorye oute of
" measure in theabundaunce of reuelaciōs.

Experiens it selfe teacheth, that whē ryche, famous, notable, and proude men

are

are robbed and spopled of theyr goodes, they are afterwarde more humble meke & gentyll. ffor than they percepue the vncertentye and vnstablenes of temporall and transytorye thynges. And so learne the lõger they lyue, the lesse to trust them selues. Therfor trouble an affliccion is oft times as necessary vnto men, as meat & drincke.

The crosse, aduersyte, and affliccyon maketh a man soft, buxom, tame, pacient, sober, loupnge, and frindly both towardes hym selfe, & towardes all other also. Mekenes and lowlynes.

A pece of yron or of syluer stryken or beaten with an hammer, waxeth broader, thynner, smother, and softer. Euen so the stony & harde hartes of men, thorow heauynes and aduersyte are made more buxom and pliant, that a man maye wynd them (as a man myght saye) euen rounde aboute hys fynger.

A curst wylde colt hath a snaffel put in hys mouthe, that he byte not him that handleth him. Euen so the snaffell of the crosse and aduersite doth let & hynder vs, (beyng frowarde, furyous, and full of spyte, malyce & reuengeaunce) that we cõmit the lesse wickednesse, abhominacyon and vncharytablenes in oure lyues.

For an example the furyous raging
iiij. Re. kynge, manasses, was meke, styll & tame
xxi.a ynough after that he was onys bounde,
ij. Par. taken prysoner, and led awaye captyue.
xxxiij. a Paule before Damascus was stryken
Act. ix. a doune, as a ragynge and rauynge wolfe,
but he rose vp agayne a meke lambe.

¶ The. xv. Chapter.

## Trouble and aduersite is good to teache men pytye compassyon, & pacyence towardes other.

Johan. To haue pytye and compassyon
xiij. b of people that are in myserye and
Roma. dystresse is a Christen and a neces
xv. a sarye vertu. But he that neuer felt no tēp-
Gal. vi. tacyon, aduersyte nor affliccyon hym self
Ecclesi. can haue but lytle pyty & cōpassyon of o-
vij. a ther. One sycke man can tell the lacke &
Mathe. necessyte of another, one poore man lyke-
xi. e wyse another, and also one that is in my-
serye and affliccyon hym selfe knoweth
the better the grefe of another, that is in
lyke case.

As for an example, why and for what
cause can oure hye pryeste Christe, haue
suche pytye and compassyon vpon vs my
serable wretches, that we dare be bolde to

come

come vnto hym chearfully withoute feare & to loke for succour, helpe, & comforte at hys handes: ffor soth euen for this cause & by this meanes, as saith S. Paule, Hebr. ij. d. that he was also tempted & suffered moost bytter payne & grefe hym selfe.

And hery experience doth teach euen the selfe same thing also, ffor whosoeuer hath ones spen spcke in a spyttell house hym selfe, can haue the more compassyon of other that are in spke case afterwarde, and is euer after the more readye & prōpt to helpe those that be in suche case.

The noble and precyous vertu called pacyence, hath no place to put her heade in in the tyme of prosperyte. When a man hath bene a longe season helthfull & withoute any maner of spckness, he cā not take spckness by & by so pacientlye as he ought to do. And likewyse he that neuer felt any affliccyon or aduersyte, whensoeuer anye happen vnto hym, he is sore vexed with impacientnes. But aduersyte teacheth mē pacyence, and practyseth therein. ffyrste when a man seyth ỹ all goeth backward, & agaynst him, & that it will be no better, but rather worse & worse. What doth he but of this necessyte maketh a vertu, and Pacyence.

so is content, and at a point, howsoeuer it goeth wt him. Secōdarely when a man is cōtinually vsed to trouble & afflicciō, this same vse & custome maketh it lyght & easy vnto hym, specyally consyderyng ẏ God wyll also helpe, ayde and comfort hym.

Paule sayth, Roman. v. Trouble or
" affliccyon bryngeth pacience, & pacyence
" bryngeth experyence, &c.

" The desperate & lost sonne, Luke. xv.
" learned suche pacience in his miserye and
" affliccyon, that he sayde to hys father,
Take nor vse me not from henceforth as
" a sonne, but as an hyred seruaūt, I desyre
no more but that I maye remayne in thy house. Euen so ought we also to suffer all thynges wyllingly and pacientlye, what soeuer they be, so that God wil not banish and put vs oute of hys house.

Vnto that noble Hethen man Socrates dyd his curst & shrende wyfe serue for this vse and purpose, that he learnyng paciens at home, might the better suffer, and the more pacientlye beare the people that he had to do with, abroade.

The. xvi Chapt. Trouble & aduersyte maketh men hard & strōg, & teacheth thē sobernes & tēperācy. AN oxe getteth him selfe harder hoofys

vpon

vpon rough stubble & crabbed groumde, and is able to drawe and to labor better, then yf he were fedde in rancke pasture. Those children that are nursed, vp frēdd mennes fyres are for the mooste part more harde and stronge then they whiche are dayntyly brought vp in all excesse, & wantonnes, and superflupte in their owne fathers houses. Euen so the wyttes & myndes of men thorowe pleasure and aboundaunce waxe tender & weake & effeminate and wylde, but beyng restrayned thorow some paynefull necessyte & affliccion, they waxe harder, stronger, and more manly & sober. ffor an example. The deare holye Apostles the more persecucyon & afflicciō they had, the more bolde, stronge, & constant were they, as the actes of the Apostles do testifye thorowout.

Paul. ij. Cor. xij. sayeth: I am content & thincke my selfe wel, in infirmities, in rebukes, in persecucyons, in angupshes for Christes sake. ffor whan I am in such weaknes, then am I stronge.

The physycion when he perceyueth that hys pacyente will eate ouer muche, and wyll waxe to fatte, he measyreth and restrayneth him, and by breaking somwhat

Temperancy & measure

from hym he reſtoreth hym to hys healthy agayne and ſo ſaueth hym. Euen ſo when we do shamefully miſuſe wyne, cornebread and drynke and other gyftes & creatures of God, to mayntayne drōkennes, ſurfet tyng, exceſſe and ryot, then doth God puniſhe vs wyth honger, dearth, penury & wyth other plages, that we ſhulde lerane there by to be temperate and to kepe meaſure and to vſe hys benefytes thanckfully. Jeſus ſyrach. xi. ſayth, The houre of punyſhment and of correccō maketh vs to forgette all maner of pleaſure and luſt.

ij. re. xiij. xiiij. xv. xvi. xvij. xviij. &c. As dauyd ſoone forgate hys luſty pleaſures and wantonnes vtterly, when Abſalon draue hym oute of hys kyngdome

## ¶ The. xvij. Chapter.

# Trouble and Aduerſyte

teacheth men to contemne deſpiſe & defye the worlde, and to be dylygent and feruēt in all godlynes and vertue.

The croſſe and aduerſyte taketh fro vs the loue of the worlde, and dryueth awaye all maner of dangerous and delycious luſtes and pleaſures. of thys tranſytory lyfe, we woulde fayne be ryche, but God gyueth vs pouertye.

We

we desyre health of body, but God gyuet vs sycknes, And so murteryth & murseth vs in mysery and with afflicyon that we can no more tell what a delycous and tender plesant lyfe in thys worlde meaneth, and thus begin we to contemne and looth all trāsytory thynges & to desyre an other more better, precyous and an eternal lyfe, where all maner of mysery shall haue an end.

He that taketh a yourny in hand and goyth into a strange contry, whan he comyth into a pleasaunte towne where he metyth mery company and good companyons, parauenture he spendyth awaye the tyme & taryeth to long amonge them and so forgettyth his houshold and thynges at home. But if one hard mischaunce after another happen vnto hym, than he makyth the more haste home agayne to hys wyfe and chyldern, where he hath more rest and quyetnes. Euen so whan these transytorye thynges, as ryches, health, bewty, much prosperte, honor and dygnyte happen vnto vs, if we wyl ones gape vpon them and delyght so muche in them that we do the lesse regard & esteme the heauenly lyfe, than will God make

the waye roughe and crabbyd vnto vs here in thys lyfe, that we ſhould not take and eſteme thys tranſytorye lyfe in thys worlde for oure ryghte naturall countrye towardes the, whyche we take oure iourneye.

ffor example. The chyldern of Iſrael had lytle luſte to ſynge and to playe vpon anye pleaſant inſtrumentes, whan they ſate as pryſoners by the ryuers in Babylon. Pſal. cxxxvi.

And this may a man ſee and proue by thoſe that are in any dangerous ſyckneſs, or in any hard pryſon, or in any anguiſhe and myſery, how fond they are, vpon eatyng, drynckyng, gallant apparell, dauſyng, toyeng, playnge and gaynge or vpon any maner of worldly felicyte. I ſuppoſe the croſſe and theyr heuynes haue wyped away and lyckyd of, all ſuch thinges, as cleane as the hoote ſunne lyckyth and meltyth away any ſnowe. ffurthermore they that be poore and in dyſtres and heuynes they are alwayes redyer to forſake this world & are more deſperos to depart hence to god, than thoſe that haue riches, helth & felycyte at pleaſure.

And therefore S. Auſtyn in hys boke de

ſymbo lo

symbolo wrytyth thus. Behold how god hath replenyshed and fyllyd the worlde wyth so manye afflicciouns, and wyth so muche troublesom aduersyte. It is bytter, and yet is it louyd: It is ruynose and redy to fall, and yet it is inhabyted. Oh thou my deare derlynge worlde: what should we doo, if thou weryst swete, stable and permanente, seynge we doo thys nowe? O thou foule and vncleane worlde, if thou arte bytter and yet deceyuyst and begylyste vs, whom woldeste thou not deceyue and begyle if thou werest swete.

And the crosse doth not onelye dryue and set vs forward to all mauer of vertue and puttyth vs in mynd of al Godlynes, but it quyckenyth and kyndelyth also a diligence and feruencye in vs, to procede and goo forward in all goodnes lustyly, stowtly, earnestly, manfully and not lytherly or sayntly. Dylygence & feruency

Lyke as a man sometyme must spurre hys horsse, although he be a good and a quycke horsse, that he may goo and ronne the faster and spedyer: Euen so we can not goo forwarde in oure vocacyon & callyng so spedyly, nor so well as we oughte to doo,

to do, except we be prickt forwarde wyth ſharpe ſpurres and ſcourges, when the mayſter ſtryketh hys ſlouthfull dull and ſlepy ſeruaũt, then he laboureth the more dylygentlye, and is more profytable vnto hym. Euen ſo we all for the moſt part, of vs haue the nature of ſuche ſlouthful and ſluggyſhe ſeruauntes which will do nothynge well except, we be dryuen by cõpulſyon and euen whypped and beaten vnto it.

Although thoſe be euyll ſeruauntes whiche wil do nothynge wel onleſſe a mã be euer vpon theyr bonys with a kudgel, and yet then will do nothynge well neyther, yet notwithſtandynge muſt a man neuer ceaſe dryuinge and forſynge of thẽ vntyll ſuche tyme as they begynne to amende and to ſerue willinglye and with a good harte: Euen ſo although no compelled ſeruyce, that is by olently wronge out of a man, doth pleaſe God, yet the contynual invringe and exercyſing in goodnes maye make it at length ſo pleaſaunt and delectable vnto vs, that we ſhall haue a delyght therein.

The. xviii. Chapter.

Trouble and aduerſite is alſo an occaſyõ

and

and helpe, of muche transitorye quyetnes and commodite in this worlde.

HEtherto haue we taughte of the spyrytuall profyte of aduersyte, wherebye the soule of man is indewed and garnysshed with wisdom and all kyndes of vertu, nowe let vs see what trā sytorye commodities do ofte accompanye or folowe after, trouble and aduersyte.

Suche as dwell in valeys and in depe and lowe habytacions are not lyghtlye hurt by any lyghtning, Euē so that state of lyfe that is lowe and meane, kepeth & mayntenyeth it selfe most sure and wyth leaste danger agaynst all maner of stormes. Sure.

Lyke as precyous and costlye sperres and odours do smell, and sauor beste, when they are brosed, brokē or set on fyre Euen so the prayse and commendacion of vertu thorowe cōtynuall vse and exercyse and thorowe aduersite is spreade wyde abroade and made manyfest and knowen euery where. Honor.

For an example what an excellente and singular honor, renowme, prayse and cōmendacyon what it is vnto Abraham at lengthe, that he wente oute of hys natu

rall

Ge. xv. a xxvi. xij. Exod. v. Exo. xiiij

rall countrey into banyshmente, and there sufferyd great trouble & much aduersyte, The childern of Israel were sore kept vn der & oppressyd in Egipte: But they were led out & set free again with such glory & renowm as neuer was hard nor red y like.

The banishment of Moises for the space of. x. peares, was an occasyon vnto him, to exercise and practyse his wysdome and other vertues, in the meane tyme, so that he obteynyd thereby an immortall name among all the heathen.

Iope.

And to speake after the comon practyse and experyence, There is no exceadinge pope or tryumphe, but some sorowe or heuynes goyth before it. The spryng tyme, folowyng and comyng immediatelye vpō the rough & hard wynter is the more acceptable, pleasant and welcome vnto vs.

In battel, the sorer our ennymyes doo assault and fyght agaynst vs, the greater is the ioy and tryumph at the victory and ouerthrow of them.

He that hath kept hys bed a long tyme and lyen syck a great season, afterwarde whan he is recouerd helth is a more precious treasure vnto him, than euer it was before that he felt what syckenes was:

And

And also such as mournyd and were sory for hys sycknes, doo receyue an infynyte ioy & an exceadyng reioysing at hys restoryng vnto helth again. Euen so doth God deryue vs for a tyme, of ryches, welth, prosperyte, our naturall country, bodyly helth and such other transytorye benyfytes, ffor this purpose that whā he geuyth them again vnto vs, we may the more reioyse and be the gladder of them.

An example haue we of the lost shepe & of the lost sonne, for the which there was suche ioye at the fyndyng of them agayne as neuer had bene, if they had not haue bene loste, where as before there was neuer thought nor sorow taken for them. Mathe. xviij. b Lu. xv. a

Now in case we neuer fynde nor haue restoryd vnto vs again here in this world that thing whyche we haue lost, yet oure conscyence is both quyet and also ioyfull in God. Whych quyetnes and ioye farre exceadyth all the pleasurys of the whole worlde.

In summa, to be shorte after trouble & aduersyte folowyth al maner of goodnes and felycyte. ffirst, for as much as God here in this world doth plentyfullye and rychlye welfare and felycyte.

eychelye rewarde and recompense, godly nes, pacyence, and godlye constancye. Secondarelye, for as muche as thys is the nature and propertye of God, to throwe downe that he maye rayse vp agayne, & to brynge vnto deaths dore, that he maye restore vnto lyfe agayne.

Deute. xxxij. f i. re. ij. b Psalm. cxij. a Sa. xvi. Co. xiij.

Roosys whiche are the mooste pleasaunt floures, do sprynge and waxe oute of thornes. Euen so of harde and greate trauel springeth the most pleasaunt frute.

The litle bee gathereth the most swea teste houye oute of the mooste bytter blomes and floures. Euen so men of wysdō and vnderstandynge receyue muche vtylytye and frute of the present sorowe and affliccyon.

For example. Joseph was hated of his brethren, and solde of them into a strasige and foren countreye. Whiche banyshmēt of hys turned to his greate honor, welth, and profyte, for as muche as he was lord and gouernoure ouer the whole kingdom of Egypte.

Gene. xxxvij. xxxix. xli.

The more the greate tyran Pharao wente aboute to oppresse and rydde the chyldren of Israell oute of his lande, the more dyd they prosper and increase to an

infynyte

infynyte nomber. Exod. i.

The deuyl lefft nothing vnto the godly man Job, but depryued and spoyled hym of all that he had, but the Lorde restoryd hym all agayn doble, euen in thys world.

He that markyth and considerith wel, shall perceyue that sometyme a man beyng of no reputacyon at home where he is knowen, is banyshed awaye and commyth to other people, whych doo hyghly esteme him, and make muche of hym, yea and hyghly honor hym. So that oft tymes a mans aduersyte hath turnyd to his syngular commodyte and welth.

## The. xix. Chapter.

# Trouble and aduersyte, is a furtheraunce to eternall lyfe.

The trouble and aduersyte of the Godlye do gyue an exceadynge great testymony vnto them of immortalyte, of a generall iudgemente, and also of an euerlastyng lyfe. For it is impossyble that the beste creatures onelye shoulde be ordeynyd and creatyd to all sorow and trauell, and the moste wyckyd

& vngodly to eſcape and remayne vnpo-
niſhed. It were directly agaynſt the righ
tuouſnes of God. Now it is euident, that
here vpon earth apperyth no difference be
twene Paul and Nero, hauyng reſpect to
the reward of them both. Yea the moſte
godly and vertuous haue moſt comonlye
worſt luck and leaſt reward, wherfore of
neceſſyte there muſt nedes be another life
to come, where euery one ſhall receyue ac
cordynge to the demerytes of hys lyfe
here vpon earth.

And agayn the croſſe way is poynted to
be the very ryght way vnto eternall lyfe.
Lyke as the corne is fyrſt, threſſhed, fan-
Pſ. xliiij nyd and rydd from the chaff, & than layd
Mo. viij. vp & reſeruyd in the barn or in the ſtyre,
ij. cor. iiij euen ſo Chriſten men vpon earth are bea-
ten, miſhandled, eupll intreatyd, whereby
they are purgyd and ryd of many wylde
and light mauers and ſo are brought into
the euerlaſtynge barne or ſtyre of the
kyngdom of heauen.

Lyke as no man can tryumph or be
crowned, excepte he hath foughten and
warryd manfullye, whyche can not be
wythout great danger, labor and trauell,
Euen ſo can no man attayne to the crown

of eternal

eternall lyfe, excepte he hath fyrste suffered much trouble, sorowe and aduersyte.

The man that is sycke, muste receyue the purgacyon and medycyne, how sower or bytter soeuer it be, that he may recouer agayne and not dye: Euen so whan we suffer the hand of God to rule and order vs, beyng content and pacyent therwith, allthough it smartyth and greuyth vs, yet it shall profyte and helpe vs to euerlastyng helth and sowndnes.

Testymonyes and wytnes of scrypture to proue this. Math. v. Blessed are they that mourne, for they shall be comforted.

Math. vii. Narowe is the gate, and strayte is the waye that leadyth to lyfe.

Luke. vi. Blessed are they that wepe here, for they shall laugh. But woo vnto you that be ryche &c. Act. xiiii. We muste enter into the kyngdome of god thorowe muche trouble and afflyccyon.

Roma. viii. If we be childern than are we heyres, namely, the heyres of god and felow heyres of Christe, so that we suffer wyth hym that we maye also be glorified together wyth him. By these wordes doth

» Paul euydently declare that he that will
» repgne wyth Chriſt, muſt alſo ronn tho-
» row the fyre wyth hym. i. Co. xi. Whan
» we are iudged we are chaſtenyd of ꝯ lord
» ꝯ we ſhuld not be cõdemnyd in ꝯ world.

The. xx. Chapter.

## How and in what reſpecte trouble and aduerſyte can be ſo profytable and of ſuch vertue, ſeyng that the vnfaythfull doo ware more obſtynate and peruerſe thorow trouble and affliccion.

Hetherto haue we entreated of the corporall and ſpyrytuall, temporall and eternal profyte and commodyte, whych Chriſten men recepue by the croſſe, trouble and aduerſyte. Which is not to be take after this ſenſe as though the croſſe or aduerſyte of it ſelfe, & of her own natur could bring & work ſuch hygh commodytes: ffor than ſhulde Pharao and other wycked parſons in their trouble and aduerſyte haue bene conuertyd, and ſo ſaued alſo: but the ſpyryte of God reſtyth ſecretely and lyeth hydden in the faythfull vnder the ſhadow and back of the croſſe and pourgyth, reformyth, comforteth and ſtrengthnyth them & worketh

all

all these forsayd commodyteps in them.

Now lyke as the holy scryppture attributyth a certen rewarde vnto oure good worckes, whych worckes not wythstandyng, it is not we that worcke them, but the Lord only, whych vsyth vs as an instrument of hys, Philip. ij. ij. Corin. iij. Euen so is the crosse an instrumente of God, wherby he subduyth our fleshe, keppth vs in the schole of correccyon, and forcyth vs as it were, by vyolence from euyll to goodnes. Nowe whereseuer the holy ghost wyll take hys restynge place, for the moste parte he sendyth before hys purupors & forronner whych are, sorowe and afflyccyon, trouble & aduersyte, that they maye vexe, comber, humble, meken, and vtterly ouerthrow and bryng downe the hart of man, whereby the holy ghoste may fynd the more place and so worke all goodnes therein. And therefore whatsoeuer is hether to spoken, specyally of the spirituall commodyteps of the crosse and aduersyte it is, & so remaynyth all true, so that it be vnderstād of the faythful & godly which are indupd wyth the spirite of God, to whom all thynges turne to their comfort and saluacyon.

And now on the contrary part for the better vnderstandyng of ỹ matter, I will declare & shewe, what the crosse worketh in the vnfaythfull and vngodly, whyche lack the spyryte of god. The vnfaythfull do ascribe their prosperyte and felicyte to their own wysdom workyng & pollycy & not to god. And their mysfortune and aduersite, they ascrybe to blynd fortune, As though fortune had a certē powr to work of her self without the workyng of god.

The crosse of the vnfaythfull

Take Senacherib the lord & ruler of ỹ Assyrians for an example, whiche by the sufferance of god brought ỹ whole world in maner, in subiection. Whych thynge he ascrybed to his own power & polycye & not to god. ffor he dyd both hate & blaspheme the very true god of Israell. But shortely after dyd God sende an aungell which slew in one nyght an. C. iiij. score & fyue of his men. And here woulde he not confesse that it was god that dyd it. But parauenture he thought that it was fortune, mischance or some other thinge ỹ was the occasion. ffor if he had knowledged this punishmente to haue comme & bene sent of god, he would not afterward haue worshipped & done his deuocyon in the

1000

ydola-

ydolatres temple of the false god & ydoll Mesrach. iij. re. xix. as he dyd. In lyke maner, whan any mysfortune happyth to the vngodly, they put all the fawt only in the next myddle, or meane ỳ they fantasy them selues, or els verye wyckedly they ascrybe it vnto all those that are not of their fayth and sect.

As for example, Whan as it rayned not for the space of .iij. yeares & .vi. monethes in the tyme of Achab the kyng of Israell. iij. reg. xviij. The king imputyd the cause vnto the godly Prophete Helyas.

Lykewyse in our tyme whan any tẽpest hurteth the corn, wyne & other fruytes of the earth, many there are that crye, This may we thancke this newe lernyng & this new fangle fayth &c. As though they thẽ selues were so holy that god durst not or ought not to punish them. It can be none but the poore shepe ỳ disturbyth the water that the wolff can not drynck, ỳ poore shepe compth not nerer to the ryuer, but only to the very drynck, but at the verye drynck of the ryuer thereof, & there drinketh. Yea euen they also whyche haue some tast of the gospel, can not wel beare aduersite pacientlye, nor confesse them

ſelues gylty, but woulde fayne ſhyfte the
faute from them ſelues, & would lay it ey-
ther vpon the rulers or the preachers, or
els vpō ſome other thyng. And although
theyr ſynnes be an excedyng heape, & that
God would fayne dryue them to repen-
taunce by ponyſhyng & chaſtiſyng of thē,
yet can not they conſyder the heuy burthē
of their ſynne, nor ſyppe the cleare daye of
the ryghtuouſnes of God, whych can ſuf
fer no ſynne vnponyſhed. And therefore
for as muche as they will not take thys
ſmall & lyght ponyſhment thanckfullye,
but woulde goo free & haue no maner of
plage at all, if they myght chooſe: for that
cauſe doth God ſend vnto thē afterward
plages & paynfull ponyſhmentes by hea-
pes, ſo that it happenyth vnto them as it
dyd vnto the aſſe, whoſe ſkyn beynge put
ouer a dromme or a taber, as he wyſhed &
deſyred was beatyn & ſtrykē more than
euer it was before. as Eſope ſayth in his
fables. And for as much as thorow incre
dulyte & lack of fayth (whiche is the mo-
ther of all blaſphemyes & abhominaciō,)
they wyll not conſyder nor call toremē-
berance, who it is ẏ hath layd hys hande
vpon thē: Or els knowing ẏ it is ẏ hand

Lack of fayth is the mother of all blaſphemyes & abhominacyon.

of god,

of god, yet wil not take it in good worth, nor amende no otherwyse, but as sowr ale in somer, by this meanys they become lyke vnto desperate chyldren, which wyll neyther turne and amende with threatenynge, nor yet with beatinge.

And therfore the scripture testyfieth very well, Prouerb. xvij. that one sharpe worde of reproche doth more good to him that hath vnderstanding than an hūdreth strypes to a fole.

As for exāple. The longer & the sharper ẏ God ponished Pharao the more obstinatelye dyd he swarue & declyne frō him.

The wicked and vngodly do not onlye take no maner of occasyon to reforme and amende theyr lyues by theyr crosse & sorowe, but also they spew oute all maner of impacientnes, bytternes, and spytefull poison agaynst the rightuousnes of god, sayinge: theyr crosse is greater then theyr transgressyon, and that they haue wronge & are ponyshed to sore, as for an example of this, we haue one of the theues hāging vpon the crosse with Christe, which blasphemed Christe very spytefully sayinge: yf thou beist Christe, helpe bothe thy selfe and vs. By the whiche wordes he decla-

Lu. xxiij

reth that he iudgeth him self, euen as wor
thy of helpe, as Christ the sonne of God,
euen as thoughe God must forget all hys
ryghtuousnes & help by & by euerye blas-
phemous wretche, and loke thorowe the
fyngers vpon the wicked world. Which
is one of the greatest blasphempes vnto
God that can be.

When they haue tumbled & waltered in
their miserie (ffor God wil not help them
because they haue no trust nor confydence
i.Reg. in him) And haue sought helpe by creatu-
xxviij. res both in heauen & earthe, and founde
none, then begynneth their crosse & aduer-
syte to open their eyes so wyde, that they
must nedes spye and acknowlege ỹ wrath
and hande of God ouer them. And then
doth thys outwarde crosse & sorowe euen
kyndle in them an inwarde tremblynge &
i.Reg. doutfulnes, oute of the whiche sprynge th
xxi. the hyghest desperacyon, in so muche that
ij.Reg. they crye oute to the deuyll to helpe them,
xvij. yf God will not. ffor although they be
broughte to the knoweledge of their sinne
& also to sorowe & repentaunce for the same
ge. iiij.b thorowe the crosse, as Cayn & Judas also
Matth. were, yet haue they no trust nor confidẽce
xxvij. a that the same synne shalbe taken from thẽ

and

and forgeuen them, but raue & rage & geue them selues ouer to the deuyll, & so depart wretchedly out of this worlde: of whose destruccyon yet & confusion these commoditeys do insewe. ffirst that they muste of force cease any longer to make any disturbance by the wicked example of the lyfe in the churche & regiment of God. Secondarely, that they whiche remayne alyue after them maye learne by their terryble example, to repent and amende by times. So that by thys that we haue hetherto declared euery Christen man maye knowe in hys trouble and aduersyte, whether he be a marter of God, or of the deuyll, And what greate profyte and singular commodyte all those that are Gods martyrs do receyue by the meanes of their crosse, trouble and marterdome.

The. xxi. Chapter.

## Felowe companyons in trouble and aduersyte.

Also hy shulde any man shewe and behaue him impacientlp in sufferynge that thynge which he cā by no polycye, councell, nor lawfull meane amoyde, alter, turne, remedy or amēde: he y is wyse

is wyse, maketh of suche a neceffyte as cā by no remedy be auoided, a very vertew. Now trouble & aduersite doth so happen vnto man, that he can not helpe nor auoid it, thoughe he wolde turne it vp se donne, or the inwarde syde outewarde. Man must nedes suffer trouble and aduersyte vpon earthe, there is no remedye. And agayn why shulde any man withoute measure becomber hym selfe about that thing which is comon vnto all men, or to the moost parte, and not to hym alone. By naturall reason, that burdē is lighter which many do beare together. Nowe is the life of man a very miserable and lamentable thynge. When another man prospereth, so that all thynges go wel with hym, yet it fareth with hym euen as with a bloome or a floure in the felde, whiche floryshetb for a whyle, and is pleasaunt and delectable to loke vpon, wyth in a lytle whyle after it dryeth vp, and fedeth awaye.

Psalm. c. iij. b. lxxviij d xc. a Esa. xl a Ecclesi. xiiij. b. i. pet. i. d Jac. i. b. Job. vij.

As long as we are vpon earth we are, as it were in a campe, or a sege, where we must euer be skyrmysshing and fyghting, and knowe neyther who shall breake out and geue the onset agaynst vs, nor where nor howe, nor whan. Sometyme a man is

attached

attached and assaulted in hys body, in his goodes, in hys name and fame. Sometime happen vnto hym comon myschances as dearthe, pestylence, warre, whiche some tyme continue verye long, so that he may well saye, No myssortune commeth alone but bringeth one or other companiō with hym. Yf not at that present, yet hereafter it maye. And there is no myssortune so greate, but maye happen and lyght vpon anye of vs all. At leaste wayes we muste all loke for death, as it was sayde longe a go vnto oure fyrste parentes, Genes. iij.

To rehers examples it were but folye and superfluous, for as muche as there is no man, but maye lawfullye complayne of one thynge or other. And althoughe some thynges happen after oure myndes yet it is not withoute some sower sauce. And specyallye at thys present, how are al Christen realmes cōpassed with sorowes troubles, and myseryes on euerye syde? Loke but vpon oure owne countreye. Marke well.

There is neyther good nor badde, godlye nor vngodlye, but hath one crosse or other. And although some thereby that can shyfte for a whyle, & can make prouysyon for themselues for a tyme, by craftye sutteltye

and dissimulacion, or by some falshede in felowshyp, as they cal it, yet they bryng themselues at length into the highest daũger, confusyon and shame bothe in thys worlde and in the worlde to come.

Ro. viij c
ij. Cor. iiij. b.
i Johan. iij. a
Matth. xxv. d
esa. xxx. f
Dan. vij b.
ij. Cor. b 8.

And seinge that all the troubles & aduersityes in this worlde are a thousande tymes lyghter and easyer, yea nothinge, in respect of the eternal vnquẽchable fyre whiche is prepared and alreadye kindled for the vnfaythfull and wicked enemyes of God: all faythfull and godlye parsons oughte to beare and suffer theyr transitory afflictyons and aduersyties, the more pacyentlye, willinglye, & thankefullye, consyderynge and remembrynge all the deare beloued frendes of God, which were wõderfullye vexed and plaged of their enemyes. Abraham of the Chaldeys. Lot of the Sodomytes, Isaac of Ismaell, Jacob of Esau, Moyses of hys people, Dauid of Saule, and of hys owne sonne. As for Job had not one droppe of bloude in hys body vnconsumed.

Gen. xij xx.
Gen. xix
Ge. xxxij xxxiij.
Numer. xx. &c.
i. Re. xix.
Job. ij. b

John Baptist the holyest that euer was naturallye borne of a woman, was withoute any maner of forme or order of lawe, ryght or reason beheaded in the pry-

son,

lon, as though God had knowen nothing at all of hym.

We haue many thousande felowe martyrs & companyons of oure myserye and aduersyte, in respecte of whose impri sonement, rackynge, chaynes, fyre, wylde beastes, and other meanes wherwith thei are tormented, all that we suffer, is but a wynde or a pastyme.

But specyallye this is to be consyde red aboue all other in our trouble & aduer syte, that we haue Jesus christ for a felow and companion with vs therein, whiche suffered vpon earth in hys body al maner of smarte and payne. Now is not the ser- Esa. liii. uaunt aboue the mayster. What reason Matth. xxvii. were it that the naturall sonne of God be Mar. xv pnge vtterlye innocente, shulde be so cru- Math. x elly intreated and myshandeled, And we Joh. i. which are his chyldren not by nature, but ro. viii. b by adopcion and electyon, and in all poin i. Cor. i c tes gylty, shulde escape quyte and free? v. A Therfore now whosoeuer is ashamed of Galiii a the crosse, & aggreued therewith, the same Eph. i. b is ashamed, & aggreued to haue Christ for hys fellowe and companyon, and there- fore shall the Lorde Jesus Christe be ashamed

ashamed of hym agayne at the latter day.

# The seconde parte of thys boke.

## The.xxij.Chapter.

## By what natural meanes or wayes, trouble and adueriste maye be qualysyed, eased and ouercomme.

First and formest no man oughte to meddle wyth other mens matters, whiche appertayne nothyng vnto hym, nor to caste hym selfe into perell and daunger wythout any nede. For that were as muche as to tempte God, & were cleane cōtrary to the examples both of oure sauyoure Christe, and also of the holye Apostles, whiche by the commaundement of Christ, Math.x. dyd sometime flee and auoyd perels, and daungers. But a man can not alwayes honestlye and cōueniently auoyde them.

Therfore for the second poynt, lyke as a waterman wyll neuer let oute his sayle so farre, but that he maye sone pull it in agayne: Euen so euerye man as longe as all thynges stande well and vpright with hym, let hym foresee and prepare in tyme

for

for the contrary. For the which cause the Lorde dyd tell hys disciples of his crosse, death, and passyon before, that they seyng hym, suffer anguishe and sorowe, might the lesse quaple and shrincke at it. In lyke maner did he also declare before vnto thē that they muste be persecuted, and suffer trouble that they myght loke for it, and be the more hardye, bolde, and stronge in persecucyon, whensoeuer it shulde happen. Math. xvi. c xvii. d xx. b. Marke. viii. d. ix d. x. d. Luc. ix. c xviii. d.

Thyrdly a great weyght & substaunce of the matter dependeth and hangeth vpō thys pointe, that a man conceyue a right iudgemente and opynion of all thynges that happē and chaunce. For euery thing appeareth so vnto vs, euen as we in oure thoughtes and myndes do fansy ymagine and conceyue it. If a man esteme worldly goodes for a lyghte thynge (as they ought in very deede to be esteemed) then cā he forbeare the same with the lesse grefe & payne. Contrariwyse yf he make a God of them, and esteme them hyghly, then he trembleth, quaketh, and taketh on vnmesurably when he is spoyled and deprued of them.

In lyke maner in other thynges, a mā

oftymes fantſyeth and ymagyneth in hym ſelfe, that he can abyde and ſuffer no maner of myſfortune, when as yf it were wel conſidered, it ſhuld ſone ſeme but a tryfle and no myſfortune, but rather a bleſſynge or a good turne. And thoughe it be not lyght and ſmall in deede, yet let it be eſtemed and taken for lyght, for as muche as it cometh alone, and bryngeth not .ñ.iij. or an hundreth companyons with hym. ffor it is a wōder & a ſyngular myracle of god that amonge ſuche infynyte and innume-
1. Pet. v. rable perels, as the worlde and Sathan haue readye prepared, and euen bent ouer vs, that we are not vtterlye headelynges ouerwhelmed and ſodenlye deſtroyed of them all. And yet God ſendeth & myxeth all wayes ſome goodnes and comfort betwene. As thou haſt paraunture a ſyckly & dyſeaſed bodye, but yet thy minde and harte is ſounde and ſtronge. Or thou arte vexed and combred in thy mynde, yet haſte thou an whole and a ſounde body. Or paraunture thou arte robbed, ſpoyled and depryued of thy temporall and worldlye goodes and other tranſytorye pleaſures, yet thou haſte manye and dy-

uers

uers Christen vertues and syngular gyf-
tes of grace, wherein is a thousande ty-
mes more felicyte then in al helth, bewty,
strength, ryches, frendshypp, wyfe, chyl-
dren, honor, dignite, or power. For it is
not wrytten in vayne in the, ciiij. Psalm. „
O Lorde the earth is ful of thy goodnes. „
Here shulde an harte and mynde that is
vexed and combered cease, and leaue of
from the consyderacyon of the presente
myserye and affliccyon, and call to remē-
braunce what other benefytes of God do
yet remayne, or what other we haue had,
or at leaste what are yet to come, and to
happen to all faythfull Christians. And
therfore there is an olde comon prouerbe
good to be remembered. In aduersyte re-
member prosperyte, and agayne in pro-
speryte thyncke vpon aduersyte.

Agayne oft tymes many a losse & my-
schaunce wereth lightly away again, and
is sone remedyed another way. As yf so-
me specyal frind of thyne be takē frō ẏ by
death, ẏ maiest happen vpon another as
good for him, or els some other benefytes
may happen vnto the for ẏ losse wythin a

And be it in caſe that thy miſerye and miſ
fortune continue a longe whyle, yet is
all maner of trouble, that we ſuffer vpon
earthe, tranſitorye, euerpaſſynge awaye,
and not durable nor perpetuall.

The lengthe and proceſſe of tyme doth
mytygate, eaſe, aſſuage, and lyghten all
maner of ſmarte, payne and greſe, yf the
mynd be a whyle vſed vnto it, & ſomwhat
exercyſed and waxen harde in it. Yet ſuch
as be wyſe, ought not to tarry tyll ſmarte
and greaſe weare and fret away of it ſelf,
but to preuente the tyme by ſuche meanes
as we haue hetherto taught, & here after
ſhall folowe.

Fourthlye ordinarye meanes are
not to be contemned, deſpyſed nor refu-
ſed. Lyke as a ſhypmayſter bepnge vpon
the water and foreſeynge a tempeſt to be
at hande, calleth vpon Gods ayde and
Ac xxvij helpe, and yet for all that he hath alſo a
ſure eye to the ſterne to rule, that as han-
ſomlye & connyngly as he can. Euen ſo
in all maner of neceſſyties and perels it is
lawfull, and men ought alſo to vſe all ma-
ner of honeſt and conuenient meanes, As
Ge. iij. d phyſyke & medycynes in ſickines, labor &
mat. ix. a trauel in the ſweat of our browes in power

tye, the power & auctoryte of the magistrate in wrong, iniury, debate, and dissensiō: battell aray agaynst the enemyes of oure countrey, and suche lyke, so that no man buylde, nor truste in any maner of thynge sauynge in the very lyuynge God onelye whiche can helpe, delyuer and remedye al thynges withoute any myddell or meane yf there were none at hande.

ij. Reg. x i. Mach iij. iiij. v. vi. vij viij. ix. &c.

Fyfthlye when a man wayteth, tendeth vpon, and serueth hys honest crafte, sciens, vocacyon, or offyce, wherevnto God hath called hym, and studyeth to execute, performe, and folowe it diligentlye as he ought to do, it dryueth awaye many euyl & vayne fansyes frō a troubled mind that is combred with any grefe or afflicci on. Sixtly lyke as weake tender, and diffeased eyes are refreshed and quickened wt grene and freshe plealant colours. Euen so cōbered & troubled mindes are wonderfully, refreshed, reuyued, and restored to strength thorowe semely honest and measurable myrth and pastyme: As thorowe hearynge of instrumentes of musyke, By walkynge abroade, by alterynge & chaunchynge of the ayer, and by goyng oute of such places as be obscure and darke, into

suche

ſuche as be very lightſom. And ſpecyally for a mā in hys troble to viſite his ſpecial frindes: or to be viſited of them, bringeth a noble cōfort & eaſemēt vnto hys ſorowful & vnquiet mynd. ffyrſt in declarynge thy gre fe & dyſeaſe vnto thy frynd & openyng thy whole hart, & pouring out thy whole mynd before him, thou fyndeſt a ſingular eaſement in thy mynd therby. And again a true & a faythful frynd, thorow hys pp-tye and bemonynge of the, helpeth the, as it were, to beare thy burdē, and although he can take awaye no parte of the ſubſtaū ce of thy ſorowe, yet his good harte & wyl and frendly wordes are a greate comfort vnto the.

## The. xxiii. Chapter.

¶ The beſt and ſuereſt ſuccour & cōforte in aduerſyte, reſteth only in the might, power, wyll, and goodnes of God.

NOw wyll I open & declare, that God both can, may & wyll helpe & ſuccour ſufficiētly for Chriſtes ſake, in reſpect of whom he promyſeth vs al maner of helpe ayde & comfort, & performeth it. And I will alſo ſhew by what meanes, & in what meaſure he worketh the ſame. God ſeyth & loketh vpon vs, howe we ſtryke and wraſtle in perell and daunger, & he knoweth beſt of all howe &

when to remedye helpe & delyuer vs, that hys glorye and our welthe may be moste furthered. And he is not one that onelye knoweth al thinges, but he is also almighty, and can worck & bringe to passe al thinges. And yf oure afflicciō, and aduersyte ware and increase frō daye to daye, the lōger the worsse, yet is God alwaies a thousande tymes myghtyer & stronger then it.

But so myghty can not God be, but he is as gracious and mercyfull also, and hath a greater luste and desyre to shewe & declare hys trewe harte and loue toward vs, then we can wyshe or desyre. And although he semeth in our syght to take vtterlye awaye all maner of lyghte of hys grace out of our eyes, yet he remayneth gracyous & fauourable toward vs prymplye, & as it were in secret, & certenlye he wyl not forsake vs, geue vs ouer, nor suffer vs to stycke & continue in suche heauynes and daunger. And it is not oure good workes, merytes & deseртes that mone hym therevnto, but the infinite & endlesse meryte & desert of Jesus christ, which hath purchased vnto vs thorowe his bytter death and passyō, remyssyō of our synnes, the heauenlye gyftes of the holye goost & mitigaciō or

Ro. viij. Psalm. xxxiij. xxxvij. & cxlv. b Prouer. xxiij. c

easement of al our troubles & aduersities. And it is not possyble that anye man that taketh holde of Christ, & hath him can be oppressed or ouerthrowen either of synne, the deuyll, the worlde, or of all the creatures in heauen and earth, but shal continue and remayne for euer vnder the wynge & defence of God.

The promes of God to ayd and help vs.

Furthermore, almyghty God beynge pacifyed & reconcyled with mankind, thorowe Jesus Christ, hath promysed bothe vnto the children of Israel, & to al that be in any dystresse & vexacyon thorowe hys mynysters euermore from time to tyme, helpe, succoure, and comforte.

Psalm. cxlvij. a

Psal. xxxiij. The Lord is nye vnto them y are of a contrite & broken hart, and wyl helpe the that haue sorowful and humble mindes. Ps. xci. He despreth me, & hath set hys loue vpon me, therfore wyl I deliuer him. I am by him & with him in his trouble, I wyll bring him out, & set hym in honor &c. Oh howe comfortable a thyng, & what an hyghe honor is it to haue such a mighty and so faythfull a felowe compayon which wyll so louingly stande by vs, and ayde vs.

Now as for the tyme, God wil help in dewe

dewe and conuenyent ceason, & we muste suffer hym to take hys tyme and leyser. For lyke as God seyth the trouble and affliction of hys church, how it is vexed, euen so hath he appoynted a iuste tyme how longe he wyll suffer the wycked to take their pleasure, and howe farre they shall goo and attempte.

Whan god will helpe.

And whan that is expyryd, no longer nor further can they goo. As the captyuite of Babylon was appoynted to contynue, lxx. yeares. Jerem. xxix. and than to cease. Yea whan the sorowe and heuines is at the hyghest, & euery one of vs thynkyth that God hath vtterly forsaken vs, than is God most redy to helpe vs & hys ayde is most nygh vnto vs.

ij. Para. xxxvi. d. Jerem. xxv. b

Yea and to speake certenly as ẏ trueth is, God comfortyth vs contynuallye in the myddys of all oure trouble and heuynes and is neuer from vs. For the faythfull man hath in hys harte, the spyryte of God, the fountayn and spryng of the heaueuly water, of the whych he is euermore moysteryd, reuynyd and refreshyd to hys syngular comfort. Joh iiij.

Ps. xlvi. Math. xxviij. c. Joh. xiiij

And the more that oure sorow and aduersyte augmentyth and increasyth the greater

Howe God helpyth.

greater ayde and aſſyſtence ſhall we fynd and percepue. i. Cor. x. God wyll not ſuf
» fer you to be tẽpted aboue your ſtrength,
» but together wyth youre temptacyon, he
» wyll make a way out that ye ſhall be able
» to beare it. By theſe wordes doeth Paul
trache hery comfortably that God wyll not tempt, taſt nor aſſaye vs harder nor forer than we maye awaye wyth, and be able to beare.

» ij. Cor. i. As the afflictyons of Chriſte are
» plentyfull and aboundant in vs, euen ſo
» is the cõſolacyon thorow Chriſt alſo plen
tyfull and aboundant.

Acto. iiij v. etc. ffor example. The holy Apoſtles were ſo ſtrẽgthyed that they reioyſed that they might ſuffer any thyng for Chriſtes ſake. And at this preſent day, god ſendeth more comfort than all deuyls and al the world are able to ſend heuines, ſorowe & diſcõfort.

God helpeth and comforteth thorow hys worde & ſpyrite. Lyke as a captain in warre, geuyth his ſowdgers that are vnder him a great corage by ſpeakyng mankully & comfortably vnto them: Euen ſo God wyll haue hys comfortable word daily to be publyſhed & proclamed abrode to the intente to incorage his ſowdgers that fyghte vnder hys baner. And yet he is not ſo ſatisfyed

that

that we should be incoragyd wyth bare & symple wordes, but he him self is present by vs wyth his spirite, which spiryt as a sure warant & an ernest peny, certifyeth & assuerpth our hartes, of the grace, fauor & ayde of god. And thus he comfortyth & reioysyth oure hartes vnfaynedly, & geueth vs wysdom, boldnes and strength to skirmysh and fyght against al maner of ennymyes, as well ghostly as bodyly.

Matth. xxviij

Ro. viij.

Although in wynter the trees seme and appeare not onelye vnfruytefull, but also vtterly dead, yet the sonne wyth her comming, whan the winter hath takē her leaue, doth so mollifye resolue & warme both the earth it selfe, & the trees that they bud out agayn, waxe grene and brynge furth fruite: Euen so whan the faithful are esteemed & seme as though they were depriuyd & destitute of al help & vtterly forsakē, yet doth ẏ heuenly spirit of god lightē, warm & strengthen their hartes to all goodnes.

Mathe. xxiiij.

Lyke as the yonge infant is not able to goo of him self for very tendernes & lack of strength, but must be susteined, holden vp, & led with the hand of the norse, And like as a syck woman wekened wt much & long sycknes is not able to go one stepp,

but

but some whole and strong wemen must take her vnder the arme, guyde and leade her that she may goo wyth them: Euen so are we not able to go of our selues. There is some kynd of sorow and marterdome, that we tremble & quake for feare, whan we doo but heare of it, muche lesse were we able to suffer and to beare it, but God wyth hys myghty hand & presente power strengthnyth, susteynyth & preseruyth vs.
» Ro. viij. The spyryte succouryth and hel-
» pyth our weakenes and infirmityes. And
» if the deuyll thorowe hys spyryte doeth
» dryue and moue the people, that they are ready and wyllynge to all wyckednes & abhomynacyon though it cost them their lyues, why should not God thorowe hys spyryte make vs as lusty and wyllyng to all goodnes, whatsoeuer sorowe or afflic-cyon we suffer.

Sometyme God mytygatyth and easyth the ponyshmentes, that men may the more easyly ouercome them.

The captayne gyueth sometyme hys sowdgers lyberty to take their reast, ease and pastyme, that they may somewhat refresh them selues, and afterwarde fyghte the more manly and freshly: Euen so our

spirituall

spyrytuall captayne grantyth oft tymes vnto hys Christians a certen recreacyon, ease and rest whereby they maye refreshe and renywe themselues, that they maye afterwarde handle themselues the more valiantly in their spirituall affayres. And sometyme he dischargyth vs vtterly of al maner of trouble and vnquyetnes, and restoryth all oure losses and hynderances agayn, and deliueryth vs to our singular preeminence prayse and commendacyon and keppth and saupth vs from all maner of ruyserp and vnquyetnes in tyme to come.

And to performe thys thing God vsyth not only hys spirite, but also other meanes, as the angels, the starres, the elementes, beastes, men and all maner of creatures. Psalm. ciiij. Heb. i. b

Lyke as a man of warre hath a luste and a corage to fyght haupng dyuers valyant seruantes about him, whyche wyll suffer hym to take no wrong, Euen so the holye angels do compasse vs aboute and defende vs that in all maner of affliccion & aduersite we are bold and able to stand and continue valiantly. ps xxxiiij iiij. Reg. vi. xix. Josue. v

In the, iiij. of the kinges. vi. Helyseus

sayd

ſayd to hys hope, be not afrayd. ffor they that are wyth vs are moo than they that are wyth them. &c.

Exo. xiiij. Josu. iij. The red ſea and the flood of Jordan wythdrewe them ſelues that the children of Iſraell myght goo ouer drye, and neuer wett their fete.

Josu. x The ſonne & moone ſtode ſtyll for Josues pleaſure and neuer moued vntyll ſuch tyme as he had ſlaine the fyue kynges.

iij. Reg. xvij. Helias was wonderfullye fedd of the rauens.

Hest. vi. viij. viij. &c. Thorow the hand of a woman the Iſraelytes were delyuered from a terrible & cruel hoſt of their enmyes. Judyth. x.

And comonly god comforteth and delyuereth man thorow other men.

And ſpecyallye thys is a comfortable thyng, that all faythfull and holye Chriſtyans vpon earth haue felowſhyppe and partycypacyon together in all maner of thynges, both good and bad, as well one as other. And therfore whanſoeuer I ſuffer any ſmart, payne or ſorow, both chriſt and all true Chriſtyans ſuffer wyth me. ffor in the xxv. of Mathewe. The Lorde ſayth not, they were hongry, and thyrſty, &c. But he ſayeth I was hongrye and I

Esa. lviij eze. xviij.

was

was thyrstye, &c. And furthermore the whole congregacyon of Christ doth help me to beare my burden, ffor they that are the members of one bodye take care and sorowe one for another. Gal. vi. If the sole of the fote be hurt, doeth it not greue the whole body?

Now Saint Paul callyth all Christen men one body. i. Corinth. x. and also one breade and one cupp. And therfore all other faythfull Christians haue compassyon and are heaup and sorowfull for me, And whatsoeuer is light vnto them is also lyght vnto me.

Take a manyfest exaple by the godly prophet Jeremy, Which complayned so sore, and was in suche distresse whan for no nother cause. But that the Jewes hys countrey men were so cupll handelyd and vexed.

The. xliij. Chapter.

## Examples of the helpe and ayde of God.

TO thys ende and purpose ought we to cõsyder & to call vnto mind the exãples both of the old & new testament. If God had euer forsaken hys faythfull

kaythfull elect in their trouble and nede, than myghte we haue a iuſte and lawfull excuſe to miſtruſt him. But for as muche as none that euer ſought vpon God was forſaken of him: oughte not that to comfort and ſtrengthen vs, that he will alſo mercyfully ſtande vp vs in all oure nede and neceſſyte?

Pſalm. xxxvij. d

Gene. viij. The Godly man Noe with hys ſonnes and ſonnes wyues were preſerued of God thorow an Arke or a ſhyp where as the whole worlde beſyde were deſtroyed wyth the fynne flood. Nowe if we with Noe beleue in the bleſſed ſede, ſo ſhall we alſo wyth hym be reputed for vertuous and good before God and be preſerued as he was.

Loth was alſo deliuered from the plage and punithmente of the Sodomites Geneſ. xix.

Jacob was fayne to flee from his brother Eſau and to ſuffer great wrong and iniury of hys father in lawe Laban, and yet he was neuertheleſſe bleſſyd and preſeruyd of God.

ge. xxxij xxxi.

Joſeph beyng ſold of hys brethren: becauſe he would not commytte fylthynes and abhominacyon wyth hys maiſters wyfe,

Geneſ. xxxviij.

wyfe, was caste into pryson, but God de- ge. xxxix
lyuered hym and exalted hym to hyghe
honor.

Kyng Pharao threatenyd Moyses ve- Ex. xiiij.
ry sore, and the chyldern of Israell also xvi. xvij.
them selues woulde haue stonyd hym to
death, but god preseruyd hym vnder hys
proteccyon.

Vnto the chyldern of Israell God gaue
water out of an harde rocke of stone, and Nu. xx.
breade from heauen and quaylys & other Exo. xvi
necessary thynges for the comfort of their xvij.
necessyte, wonderfully in the wyldernes. Num. xx

How graciously dyd god preserue kyng
Dauid & Ezechias in their trouble and i. Re. xix
necessyte: And also the prophetes Ezechi- xxiiij.
el and Danyel among the heathen. xxvi
xxviij.

And lykewyse Judas Machabeus ij. Para.
wyth other at that tyme. Forty men had xxxij. d
made a solemne vowe neyther to eate nor Dan. vi.
drynck till they had kylled Paul, but god i. Mac. ij
dyd not suffer it to come to passe. These Act. xxiij
and other lyke examples are wrytten for Rom. xv
thys purpose, that we shoulde geue lyke
iudgement, and haue lyke oppynyon of o-
ther lyke examples whyche are not ex-
pressyd.

Besyde thys, it is also euydente & hath

bene markyd, that somtyme such as haue bene the moost tymerous weake & feare-full, afterward being strēgthnyd in faith thorow the myghte & power of god, haue sufferyd marterdom, banishment & death most wyllyngly & ioyfully, and also haue comforted boldly suche as haue sufferyd wyth them, euen agaynst the nature & dispoſycyon of the flesh of man. Yea there is neuer one of vs all, but haue oft felt & prouyd the help, protecyon and ayde of god. For who can make his boast that he hym selfe dyd help any thing at all to the matter whan he was formyd in hys mothers womb? Of the whiche matter Dauid speaketh Psal. cxix. Who hath kepte vs hetherto whyle we haue bene a slepe? Who hath sorowyd and taken care for vs, whan we haue labored or taken oure pastyme, or els done some other thinge & neuer toke thought the least moment for our selues. It may well happen that god may sometyme suffer vs to swym, but he wyl neuer suffer vs to synck or to drown.

Psalm. cxxvij.

To be shorte if there were not so manye examples before our eyes, if we wold, but loke a litle backward & consider, how we haue passed & auoyded the tyme ẏ is past,

whyche

which surely hath ben alweys ful of great perels & dangers, whether we will or wil not we shall be cõpelled to cõfesse & graut ỹ the merciful goodnes of god hath borne vs in his bosom, & hath preserued vs frõ diuers dangerous perels ouer & aboue al ỹ euer we could thynk, ymagyne or deuyse. Now if god hath thus holpen & delinered vs many & diuers wayes without any labor or study of our selues, yea wtoute any maner of care or sorow of our parts, whã as we neither knewe nor thought that he was present with vs, we muste nedes be very obstinate, dull & mad, If we do not frõ hence forth in any maner of trouble or necessyte cast our sorow vpon him & suffer him to care for vs, but wp begynne to dowt & feare leaste he hath allredy forsakẽ vs or wyll frõ henceforth geue vs ouer.

Ps. lv. c
Mat. vi
Lu. xij. c
i. Pet. v

Item if God of hys naturall loue benefycyalnes and free liberalite geuyth here in this transytory lyfe, health, strength, ryches, welth, frendshyp, power, auctorite & honor & such like, euẽ vnto the wicked & vngodly: Why shuld not we determine & cõclude vpon the same ỹ he wil deale & distribute a. M. times hygher & greater benefites vnto ỹ godly & right faithful chri-

styans, although they neyther see nor receiue those gyftes at that present instant?

Eu. xij. c Besydes thys the Lorde also comfortyth vs Math. vi. If God take care for the fowles of the ayer and the floures of the feld, and prouydeth norishmente and clothinge for them, truelye he wyll deale

Math. x as faythfully wyth vs men, whyche excell many wayes the fowles of the ayer and grasse of the felde.

## The thyrde and laste parte of thys booke.

### The. xxv. Chapter.

## We must dyrect our fayth, hope and confydence, towards God.

HEtherto hath it bene declaryd, ye the very ryght and true help succor and comforte restyth in God thorow Christ and for his sake: now shall it consequently be taught, howe we shuld order and behaue our selues agayn wyth fayth, hope, prayer, repentance, amendemente of lyfe, and pacyence, that God maye partycypate dystrybute and extend hys grace and myghty mercyfull hande toward vs.

Fyrst of all although we must vtterly

despayre

despayre of all maner of help and succor of man, and can in no wyse diuyse or ymagyne what way or after what sorte God wyll or may help & ayde vs, yet not withstanding we must vtterly respyte and banysh all maner of heuy, sorowful and desperate fansyes and ymagynacyons of the mynde, and geue no place vnto them, but conceyue stedfastlye thys sure truste and confydence in god, that he both knowyth and wyll take and hytt the ryghte tyme measure and meanes to help vs and wyll valyantly & gloriously delyuer vs. Let vs commyt altogether poysfully and boldly wythout feare vnto god, & let hys mercy & gracyous goodnes more reioyse & comfort vs than all the mysery & sorow vnder heauen, vpon earth, or in hell maye feare vs. Yea we nede to care & sorow for nothing so muche as for this ỳ we be not to carefull & sorowfull for oure selues as though god had geuen ouer all his care & sorow for vs. ffor lyke as the gouerner father, or good man of the house takyth al ỳ care & sorowe vpon him self how he shall fynd feede & sustayne his famyly, and the household seruauntes ought to loue theyr maisters, to haue a good trust & opinyon

of them. And also to labor and to do such seruyce as they are appoynted vnto, faithfully: Euen so all maner of care & sorowe for vs belongyth vnto god, And our partes and duty is no more, but to trust and beleue in hym, and to serue in that vocacyon & condycyon of lyfe wherevnto we are called & appointed of god, faithfully.

Now if god be most victorios & inuyncible, and his deare beloued sonne also an euerlasting strength that can neuer fayle against the deuyll and the world: & again both Christ & god hym selfe, thorow faith, are ours and dwel in vs, Ephe. iij. Than is there no cause why the faythfull Christen man shuld feare neyther hys owne feble flesh and body nor hys weake & impotent age, nor yet the whole powr of the deuyll though he be armed and weaponeth wyth a thousand thousand crafftes and sutteltyes. For if so be that in god be all maner of ioy blessednes and felycyte, And we thorow fayth do proue and fynd hym a gracious and mercyfull god vnto vs, than may we lawfully reioyse in god euen in the myddest of the hyghest sorow and aduersyte that can be:

1. Pet. v

To wytnesse, Psalm. xxv. There shall

song

none be confounded and put to shame, that hopeth in the.

Psal. lv. Cast thy care and sorow vpon the Lord, and he shall defend and sustaine the, what can be thought or ymagyned more swete or comfortable?

For example, Math. xv. The heathnish woman of Canany all hope and comfort in the remedy & concell of man sett apart, despyrpth help and succor of Christe, And although the lord geueth her at the fyrste rough and sharpe answers yet she is nothing abashed nor will not so be answered: Euen so hold thou on lykewyse wyth the heathnysh woman, sayinge and cryeng skyll, O thou sonne of dauyd, haue mercy vpon me: And so shalt thou heare at length thys comfortable Gospell and absolucyon, Thy fayth is great, be it vnto the as thou desyrest, Mat. xv

S. Barnard shewyth very comfortably what a fayth he had, in these goodly wordes, O lord it is much better for me to suffer trouble, so that thou onely mayest be by me, than to rule and lyue pleasantly & costly wythout the, It is better and more pleasant vnto me to be in an hote burning and flaming ouen wyth the, than to

be euen in heauen wythout the.

» And who dyd euer trust in the Lorde,
» whom he euer forsoke.

Hope. Besydes all this, almightye god com-
» maundeth that we should hope, truste and
» loke for help at hys hande. Whych hope
» bryngeth wyth her a myxtygacyon & ease-
» ment of the smart & sorow. Psal. xxvi. I
» hope in the lord, therfore shal I not fall.
» Psal. xxxiii. Hope thou only in God, so
» shalt thou be holpen.
» Roma. v. Hope is neuer confoundyd
» nor put to shame. The. xxvi. Chapter.

## Of prayer in trouble and aduersyte.

The holye scrypture teacheth vs, in all maner of necessytyes as wel bodyly as ghostlye, to call vpon god and to flee vnto hym. And here doth it profyte very much if one be myndefull of another in hys prayer.

But what shuld a man pray for? ffyrste and most specyally for remissyon of hys sinnes. ffor whan we haue onys obteined of god pardō of our sinnes, than certenly shal the sycknes, aduersyte or ponyshmēt eyther clearelye cease, or els thorowe the

gracious

gracyous wyll and goodnes of God it shall redounde to the furtheraunce of our saluacyon.

Secondarelye, we muste also prape ry-ther that God will helpe and delyuer vs not after the deuyse and fansy of our owne brapnes, but after such wyse as shal seme vnto hys godlye wysdome, or els that he wyl mytigate and ease oure papne and pu-nyshment, that oure weakenes maye not vtterlye fapnt and sinck doune to the bot-tom.

Lyke as a sycke parson althoughe he doute nothynge of the fapthfulnes, hone-stye, and tendernes of hys Phisycyan or surgen towardes hym, yet for all that, he desyreth hym to handle his wounde, and to dresse hym as easely and tenderly as is possyble for hym. Euen so in lyke maner maye we call vpon God, that yf it be not agaynst hys honor & glory, he wyl vouch saue to geue some mytygacyon and ease-ment of the papne. And specyallye let vs desyre of hym, to grant vs strengthe that we fapnt not nor be ouercomme with the feare or greatnes of oure sorowe & grefe, wherebye we myght forsake hym, and fall to some wickednes, but that we maye ra-

Ro.viij. ther, after the example of the holye martyrs, suffer death, & moste intollerable tormentes, then eyther to forsake and denye oure faythe, or elis to do anye maner of thynge agaynst the wyll of God. And it is verye expedyent for vs to praye with the
» lofte & desperate sonne, Luk. xv. I am no
» more worthy from hens forth to be called
» thy sonne, make me as one of thy hyred
» seruauntes. I wyll gladlye with all my harte haue sorowe and trouble vpō earth, euen as an labouryng seruaunte that goth for hys hyre, so that thou wylte but suffer me to dwell and remayne in thy house for euer. But nowe how shulde we praye? S. James in his fyrst chap. teacheth vs, that we shulde praye in faith without wauerynge & nothinge doute, but ỹ God doeth mercifully heare vs. We must cōtinually loke vpon the promises of god, & haue that alwayes before our eyes, that we do not only seke helpe & remedye at hys handes, but also hope & loke surely for it, committynge both body & soule with a good wil,
» vnto him. Psa. I. call vpon me in thy vexe
» & I will helpe and deliuer the, & so shalte
» thou praise me. Psal. xci. Let him call
» vpon me, so wyll I heare hym, I am by

Mat. xxi c. mar. xi c

hym

hym in his trouble, I wyll delyuer hym ,,
oute, and brynge hym to honor. ,,

John. xvi. Verylp verylp I saye vnto Joh. xiiij
you, whatsoeuer you shall praye for, vnto v. xv. a
the father in my name (that is to saye in ye ,,
trust & confidence vpon my merytes) he ,,
shal geue it vnto you. For example. Whē ,,
Moyses helde vp hys handes vnto God ,,
& prayed, hys enemyes the Amalechytes ,,
were ouercome. Exod. xvij. The. ij. blynd ,,
men which dyd crye after the Lorde, Oh ,,
sonne of Dauid haue mercye vpon vs, ,,
were hearde. Math. ix. Of such lyke exā- ,,
ples are the Gospels full.

Item in trouble & aduersyte we oughte Prayse
to prayse God, & to geue him thanckes ye or thanc
he hath not forgotten vs, but thorow hys kes ge-
fatherly vysitacyon calleth & draweth vs uyng to
vnto him, & graciously helpeth vs to bear God.
all maner of burdens. Euen so dyd Paul ,,
in hys aduersyte prayse God, ij. Chor. i. ,,
prayſed be God the father of oure Lorde ,,
Jesus Christ, the father of mercye & God ,,
of all consolacyon whiche comforteth vs ,,
in all oure troubles and afflicyons. ,,

The. xxvij. Chapter.

## Repentaunce and amen-

dement

dement of lyfe, in trouble and aduersyte is necessary.

NOwe there must go wyth al this repentaunce, heauynes & sorowe for the synnes whiche we haue committed in time past, amendemēt of life, the loue of God, ỹ feare of God, al vertu & good dues. Manasses was sory & penitent for hys wicked lyfe & cruell tyrannye, & therfore dyd God delyuer hym out of the bandes and captyuyte of the kinge of Babylon, and restored hym agayne to hys kyngedome in Israel. By Jonas was it preached and proclaymed vnto the greate cyte of Niniue, that God shuld destroy and ouerthrowe it within .xl. dayes. The Niniites beleued this proclamacion and preachynge, and began to repente and amende theyr lyues wyth a greate and a syngular humblenes and submyssyon. And so God of his mercye spared them. Nowe is Gods mercifull harte nothyng diminished, yf we do as the Nynyuytes dyd, he both can and wyll pardon & spare vs as he dyd them.

iiij. Reg xxi. ij. Para. xxxiij.

Jon. iij.

Mu. xi.e Esa. l.a lv.a

The .xxviij. Chapter.

## Christen and godlye per-

suasions

suasions and examples out of the word of god, to moue men vnto pacience in afflic-cyon and aduersyte.

AMonge all other vertues, in aduer-syte, pacyence is mooste necessarye. Not suche a pacyence as to suffer all thinges to passe, whether they be good or bad, ryght or wrong, settinge all on sixe and seuen, but when we are in troble and aduersyte, and can auoyde it by no lauful meane, where as after the desyre and lust of oure fleshe, we wolde murmur, forsake and geue ouer both God and al maner of ryghtuousnes, then to resiste and stryue agaynst oure ryghtuousnes and affeccy-ons and sorowful thoughtes, and as a mā wolde saye, to speare vp, and to captyuate and subdewe oure naturall eyes, wytte, & reason vnder & vnto the obedience of god yeldinge and submitting our selues vnto him, sufferinge whatsoeuer it be, wyth a good and redye wyll, euen though it were most bytter and cruell deathe rather then we wold sware ufrom the word of God: yea and moreouer to prayse God, and to geue him thāckes, that he wyl vouchsane so fatherlye to vysyte vs, and that he hath not forgotten vs: Thys is called a ryghte Luke. ix

Christen

Christen pacience. ffor it is Gods precepte and cõmaundement, that we shulde not murmur or grudge agaynst him, when he chasteneth vs, but that we shulde submit oure selues most humbly vnto hys holye wyll, and after a certen maner to wyshe, þ is to saye, willingly to suffer & beare such ponyshment & correccyon, wherebye we remayne and continue obedyente vnto hys
» godly ryghtuousnes .i. Cho.r. murmur
» not as certen murmured, & were destroy-
» ed of the destroyer. Num.xvi. Wherfore we ought to shewe pacience in all thinges as a poynt of oure deuty. And it is a greuous synne to murmur & grudge agaynst the iudgement of God, and to resiste and stryue agaynst Gods wyll.

And God doth not onlye commaunde pacience, but also is hym selfe paciente & Deuter. xxxij. e longe sufferyng, whiche destroyeth not at ones the horemonger, the extorcyoner and other suche lyke wicked and damnable people wyth a lyghtnyng or thonderbolt, althoughe, hys holy and straycght ryghtuousnes requyreth no lesse, but geueth tyme and space sufficyent for the man to repente and to returne to grace agayne. Roman. xij. Dost thou despyse the aboun-
»

daun-

dannt ryches of hys goodnes, hys pacy-
ence and longe sufferynge: knowest thou
not, that the goodnes and gentylnes of
God calleth the to repentaunce? Accor-
dynge vnto thys Godly example, though
it be so that we muste suffer somewhat a-
gaynst oure wyll, and contrarye to oure
myndes and affeccyons, yet shuld we not
murmur and grudge, but amende oure ly
ues, and pacyently loke and wayte for bet
ter.

And specyallye the vnspeakeable ly-
delyte and loue of God towardes vs ou-
ghte lawfully to moue and perswade vs
to suffer God to worke wyth vs euen ac-
cordynge to hys wyll and pleasure. For
by thys meanys we gene God thys ho-
nor, that he doth vs no wronge nor iniu-
ry, but dysposeth all thynges moste wyse
ly and wyll dyrecte them to a good ende.
On the contrarye parte the vnpacyente
man murmureth and grudgeth agaynste
God, and is angrye with hym, as though
hys iudgementes and workes were not
iuste and ryghte, for as muche as the wic
hed & vngodlye lyue in pompe, pleasure
and all dissolutenes and the vertuous & Psalm.
Godly in powertye, sorowe, and myserye. xxxvij.

He

He may parauenture fanſy and ymagine wyth him ſelf, that God ouercharged his faythful chyldrē to hard & will ſuffer thē to remayne in perell neceſſite & daūger, & wil not heare thē. And thus he is ſo poyſoned wᵗ bitternes and obſtinacy that he begynneth to hate and to blaſpheme God in heauen and ſeketh vnlaufull meanes to helpe and remedye hym ſelf, lyke as Saul dyd, runnynge after wytches and ſothſaiers, Wherfore let euery chriſtē man take hede that no ſuch rauyng fearſenes & bitternes come vpon hym, or at leaſte that it remayne long by hym, but in ſuche temptacyon let him fyghte manfully as in the face and ſight of the heauenlye captayne, whiche both ſeyth and knoweth all thing, and alſo moſt faithfully reſcueth his ſouldyers and is as it were, a felow and one amonge them, and will recompence all their labor and trauell a thouſand fold in the lyfe euerlaſtinge.

1. Reg. xxviij.

Moreouer, we haue an euydent and perfect ymage and ſpectacle of all pacience in oure Lorde Jeſus Chriſt, as he hym ſelfe poynteth vs vnto hymſelfe, Math. xvi. ſayinge, whoſoeuer wyll folowe me, let hym forſake hym ſelfe, and take

An exāple of Chriſte.

take hys crosse vpon hys backe, and fo-
low me. When hys vnspeakable marter-
dom and passion beganne, he prayed:

O father yf it be possyble, take this cuppe from me, but thy wyll & not myne be done. Where did he euer ones murmur or grudge, or caste oute so muche as one vntowarde and vnpacyente woorde, when he was mocked and scorned, scourged & beaten & most cruellye myssordered & delt wythall? Print thys well and surelye in thy minde, that he dyd pray vpon ỹ crosse for hys greatest enemyes, and sayde, Father, forgeue them, for they knowe not, what they do. John. xix.

Myatth. xxvi. mar xiiij Luk xxij John. vi xviij. Esai. liij

If he thorowe hys heauenly and dyuyne might & power had rydde him selfe of all hys payne, sorowe, and daunger, And that we in oure sorowe, anguyth, & necessite had not felte any heauenly strengthe nor power from God, then could we not haue comforted our selues at all with oure sauyoure Jesus Christ. But he wold not put of his bitter passyon thorowe hys almyghtye power, but rather ouercome it thorowe weakenes. Nowe then, yf he whome all angels and creatures in heauē and earthe do beholde and loke vpon, yea

ps. xcvij ciiij. a

Hebr. i. b

whome they all muste serue & feare, bothe suffer innocentlye vndeserued with al pacience & mekenes more then euer any christen man was attempted wyth, it oughte lawfullye to make euen an hart of stone or yron to perne & melte, & to take these small afflictyons well deserued most pacientlye & wyllyngly, and to suffer and beare them moste mekelye.

Examples of the holy fathers & sayntes.

And thys practyse dyd the holy electe of God in yold tyme not onelye inculche & teache with wordes, but also expresse and performe in dede. It was an heuye crosse vnto Abraham to slaye, and offer vp hys moste deare sonne, and yet he wolde wyth all pacyence shewe hym selfe obedyent vnto God therein.

And Isaac perceyuynge, that it stode vpon hys lyfe, and that he shulde dye, we rede not that he dyd resist, nor ones open hys mouthe agaynst it Gene. xxij.

Genes. xxxvij. Joseph when he was delyuered of his brethren vnto the Gethen, which were fremde and straungers vnto hym, yet he forgaue it hys brethren, and dyd thē good for it.

Gene. xlv. &c. Exod. xvij. Moyses beynge reuyled of the Israelytes, as a deceyuer and a betrayer, yet

hys

had he suche compassyon of them that
he prayed for them. Exo. xxxij. sayinge
O Lorde eyther forgeue them, or els wype
me oute of thy boke. Here is he wyllyng Ro. ix.
and readye to take all the Israelytes syn-
nes and offences vpon hym selfe, ỳ God
shulde ponyshe hym for them.

Dauid was fayne to be a banyshed
oute caste a longe tyme, and to flee euery
where from Saule, whome notwithstan-
dynge he might ones as easelye haue de-
stroyed & kylled as he myght haue eaten a
bytte of bread. i. Reg. xxiiij. And after that
he was put to flyght of hys owne sonne,
and yet he sayde paciently, yf I synde
grace and fauor before God, then wyll he
restore me agayne. But yf he saye, I haue
no pleasure nor delight in the, behold here
I am, let hym make wyth me, as pleaseth
hym best. Job, the spectacle of pacyence,
beynge full of sorys, in hys bodye, spoy-
led of hys goodes, and depryued of hys
chyldren, sayde thus, God gaue it, & God
hath taken it agayne, the name of the lord
be praysed.

i. Reg.
xviij. xix
xx. xxi.
xxij. xxiij
xxvi.
xxvij. &c
ij. re. xv.
xvi. xvij.
xviij.
Job. i.

Item in the. xiij. chap. If he shuld kill me

yet wyll I put my truſte in hym.

Mathathias in the verye hyghest perell and daunger of hys bodye and lyfe, at ſuche tyme as they wolde haue compelled and forced hym vnto Idolatry he made thys aunſwere vnto the ſeruauntes and mynyſters of Antiochus, We wyll not ſwarue nor departe from oure fayth, neyther to the ryghte hande nor to the lefte. 1. Mac. ij

The Apoſtles, Actes. v. dyd reioyſe that they were worthy to be ſcourged, beaten and reuyled for the name of Jeſus.

We ſhulde learne to crye wyth Paul I am ſure, that neyther death nor lyfe, neyther hegth nor depth nor any other creature can ſeparate vs frō the loue of God whiche is in Chriſt Jeſus oure Lorde. Ro. viij.

After the tyme of the holye Prophetes and Apoſtles, many thouſande martyrs (amonge whome were dyuers notable matrōnys, chaſte virgynes, and other yonge people) dyd ſuffer moſte greuous tormentes and afflictyons for the truthes ſake.

But now here myght ſome man obiecte and ſaye, It is no meruell that the holye ſayntes dyd ſuffer ioyfully, & boldely,

for

for they dyd suffer innocently, vnworthyly, and wythoute deserte, But as for me, I muste nedes complayne that I am a wretchet sinner, and that which I suffer, is for my deserters and synnes, so that I suffer worthylye. And therfore my crosse and affliccyon can in no wyse be compared or lykened vnto the crosse of the holy sayntes, &c.

This obiecyon maye be aunswered in fewe wordes. The holy sayntes, euery one of them, concernyng them selues, and theyr owne nature, were myserable synners, but agayne they were holye & righteous thorowe Jesus Christe, which had dystributed and geuen vnto the also, thorow true fayth, his holynes & righteousnes. ffurthermore, these. ij. vertues, true fayth, and Christen pacience are so nighe of affynyte, and so annexed and knytte in felowesh̄ppe together, that alwayes the one helpeth the other. ffaith is stirred vp, exercysed, put in vre and practyse, and receyueth increasement & more strength thorow pacience in sorowe and affliccion, when as we, for Christes sake, do bothe despre and also wayte for helpe & strength of God against oure nature, whiche can

ffayth helpeth to pacyence.

nothynge, but doute and deſpayre, & alſo agaynſte the weakenes of the fleſhe, agaynſt the temptacyon of the deuyll, and agaynſt the aſſawltes of the worlde. And agayne, patience is exerciſed, proued and made ſtronger thorowe true fayth. ffor whoſoeuer knoweth, and is fully perſuaded, that he hath a gracyous and a mercyfull God wyth whome, after thys myſerable lyfe, he ſhall lyue euerlastinglye: The ſame ſhall ſuffer all maner of trouble and aduerſyte pacyently, Chriſtenlye and thankefullye. Agayne, thorowe fayth in Chriſte, we are ſet at one, and reconcyled wyth God, and aſſured of hys grace mercy and fauor for Jeſus Chriſtes ſake, and the merytes of hys paſſyon. ffor example. Dauid, for as much as he beleued truelye and ſtedfaſtlye in God, he ſpake boldelye wyth a courage in the. xlvi. Pſal. God is oure hope and ſtrengthe, a verye preſente helpe in all the ſorowes and neceſſytes that haue aſſaulted vs, Therfore wyll we not feare, thoughe the worlde ſhulde ſyncke, and thoughe the hylles ſhulde be carped awaye in the myddeſte of the ſea &c. Yea euerye Chriſten man (yf it were poſſyble (ſhulde be contente

Ro. iiij. b. bi. biij Gal. iiij Ephe. ij.

to loſe

to lose a thousande bodyes and lyues, yf it were for no nother thynge, but that he hath hard, tasted, and beleued the holye Gospell. But for anye man to be impacient, and so to remayne, It is an euydente token, that the same parson neuer had any true fayth, or els, yf he had, that it is quẽched and gone agayne. For impacyence falleth vnto murmurynge and disobedyence agaynste God, and begynneth to hate God, and to blaspheme hym.

Also Christen prayer is a greate helpe & furtheraunce to pacyence. For in prayer we desyre the sanctyfycacyon of the name of God. Nowe is the name of God moste praysed and sanctyfyed, when we being in the highest danger & necessite do depende and hang vpon God (thorow fayth and pacience) as vpon one that wyll dyspose all thynge well & to a good ende. Agayne in prayer we desyre that the kingdome of God maye come vnto vs. Nowe yf God will confounde and destroy in vs the kyngedome of the deuyll and of the flesh, or els wolde vtterlye leade & drawe vs into hys godlye and heauenly kingdõ

Prayer helpeth to pacyence.

Mat. vi Luk. xi.

thorowe the crosse, were it not as muche as to pray against our selues, yf we shulde be impacient vnder the same? We pray lykewyse, that Gods will be done. Now yf it be Gods will that we shulde haue sorowe, trouble and aduersite vpon earthe, howe dare or can we resyst or grudge against hys will?

Mat. vi
Luk. xi.

## The. xxix. Chapter.

## Examples and causes take oute of naturall thynges, and of Heathen men, whereby a man may be moued to pacience in aduersyte.

If there were no holye Scripture at all, yet might a man of his owne reason take example of brute beastes, of naturall thynges, as of the body & soule & the naturall partes vnto them belonging, Also of hethen men, Jewes and handycraftes men, & of all maner of states and degrees of men, & lykewyse of the angels, and of the deuyll, whereby they myght conclude & learne, that they ought to be haue them selues pacientlye, boldlye & manfullye in aduersite & mysfortune.

Examples of

A lambe or a shepe is ledde vnto the slaughter, and neuer crye, nor open the mouthe,

mouth, but suffer and abyde it pacyentlye and mekely. Euen so ought the holy elect of God, whan they are cursyd and reuyled, not to curse or reuyle agayne, whan they are smytten not to smyte agayn, but to suffer all maner of smart and payne, & not ones to blere or to open their mouthes agaynst it.

brute creatures & natural thinges. Mat.v.

Our body is but very wormes meate: And if we coulde bestowe the same to the honor of our redemer and sauyor Christe ought we not to be glad and to reioyse if we myght so doo?

Lyke as they that are syck and dyseased can be content to suffer and abide any of their membres of theyr body to be cut of, and to be burnte so that they maye be anye thyng releuyd and easyd therby of their great smart and contynuall payne, (whych is yet but transytorye) & be made whole and sownd agayn: Euen so ought we gladlye and wyllyngly to suffer oure Lord god, and to be styl and quyet, whan he sendeth vs aduersyte, wherby we may be releuyd & discharged of eternall payne and obteyne helth, blesse and saluacyon for our soules.

If thou canst consyder the order and

courſe of nature that is naturallye wryt-
ten in thy harte, thou ſhalt thereby lerne
and conclude that a man oughte to be ſo
ſtrong and ſtedfaſt that he oughte not to
be moued by anye ſmart, payne or other
temptacyon to doo anye thyng that is vn-
lemyng or agaynſt honeſty.

Examples of the heathen. And out of thys honeſtye wrought & planted in nature, ſpronge the learnynge and examples of the wyſe and notable heathen men, whych we cal *Philoſophers*, Amonge whom thys was a comon proverb and ſentence, *Beare and forbeare*:

Beare The fyrſte worde where of teacheth that we ſhuld ſuffer the croſſe patyently, and to be ſtyll and meake whan we are vyſyted therewyth.

forbeare And the ſeconde ſygnyfyeth that we ſhuld hate, flee and avoyde all maner of examples, wordes or deedes that myghte geue anye maner of occaſyon to anye euyll.

Ariſtotle in hys boke of maners teacheth that felycyte and bleſſednes conſyſteth not ſpecyally in helth of bodye, in aboundance of goodes, or in worldlye honor, dignyte and eſtymacyon, but rather in the exercyſe and practyſe of vertue:

But

Note of the whyche it folowyth that a man that is vertuous maye be blessed though he haue neuer so much trouble or aduersyte. And he reckenyth and takyth trouble and aduersyte for the verye mater and occasyon, whereby vertue is moste styrryd vp and exercysed and wherein it doth moste shyne and appeare. And the-same Arystotle also comparyth an honest and vertuous man vnto a good capten. ffor lyke as a good capten leadyth and orderyth hys host, accordyng as the occa syon requyryth: Euen so a vertuous man behaueth hym selfe pacyentlye and well in aduersyte and maketh the beste of it.

The Stoykes dyd teach playnelye that it was not to be rekenyd for an euyll thynge to lyue in pouertye, syckenes and mysery, but thys only to be euyll, to for-sake vertue, and shewe any poynt of dis-honestye.

Cycero one of the moste notable and excellent Romanes wryteth thus, Re-membre and persuade thys wyth thy selfe, that besydes synne and dyshone-stye, nothynge can happen to a man, where at he oughte to be astonyd or a-bashed.

And

And accordinge to thys example dyd one heathen man oft comforte another by all maner of circumſtances of thynges, as theſe folowynge and other. It beſempth not a man to wepe and wayle like a child or a woman. And Seneca wryteth thus. It is eaſyer to ſubdewe and ouercome an whole nacyon than one onely man.

Item: Thou arte nomore a chylde of a yeare, but thou haſt age and yeares, And therfore more is requyred of the, than of a chyld.

Thou haſte bene broughte vp and inſtruct from thy youth in godly wyſdome and knowlege, the ſame muſt thou nowe practyſe and ſhewe furth.

Before thys tyme thou couldeſte comfort and geue good councell vnto other; Doo not therfore now lyke the eupll phy ſycyons, Whych booſt and pretende that they can help other men and can not help themſelues.

Before thys tyme hetherto thou haſte ſhewed and behaupd thy ſelf manfullye, therfore be now lyke vnto thy ſelfe and goo not backward. It were an vnſempng thyng to waxe from daye to daye woꝛſſe, and weaker: and ſuch lyke.

Although

Although thys doctrine of the heathen men in this and such other poyntes is to be commendyd, yet the storyes doo make mencyon of manye vnsemely actes that they did. As this ẏ Coriolianus for desyer of reuengeaunce dyd warre agaynst hys own naturall contry. Also Cato and Antonyus for sorow and heuynes dyd kyll and murther them selues. But the verye reason of man can dyscerne & iudge that such thinges are against nature & against all vertu and honesty. But the very ryght and the moste notable heathen men haue commended and set furth pacyence not only wyth wordes, but also haue shewed the same in example and deede.

Among the grecians Arystides an excellent vertuous man, beynge banyshed out of hys countrye dyd take and suffer hys mysery very manfully and pacyently.

Among the Romaynes Camyllus and Attylyus Regulus were hyghly commended and praysed for their excellente pacyence and stowtenes, whych they shewed in aduersyte.

Scypio coulde haue defended and reuenged hym selfe of the sedycyous rebelles wyth force and strong hand. But of

an ex-

an excellent pryncely hart, he wente oute of the syghte of hys enemyes for a tyme, and suffered much trouble and iniurye of them, for the profyte of hys lande, lesse he shoulde geue them occasyon to more bytternes and fearcenes.

Yea we reade of certen wemen, as of Cornelia, whych in afflyccyon and aduersyte dyd shewe manlye hartes and greate stowtnes.

But we must alweys marke the right dyfference betwene the heathenysh & the Christen pacyence. As Socrates in hys aduersyte dyd wonder of the vnrightuousnes of men, and thought that it was but a chance & fortune that he was afflycted. But dauid knew & confessed that his visitacion & afflyccyon came from God.

ii. Reg. xxiiij.

Socrates for as muche as he sufferyth innocently & wythout a cause, he can not fynd by hys reason, that he shuld wysh & desyre ponyshmente and afflyccyon, But Dauyd (after a certen maner) wysheth & desyeryth the crosse, for he knowyth that it is Gods wyll to testyfye, and to open manyfestly, thorow the crosse and aduersyte, hys wrath and dyspleasure agaynste synne.

i. pa. xxij

ii. Reg. xxiiij.

Socrates

Socrates in hys manly sufferance and
pacyence, neyther desperyth, nor lokyth
for any helpe, comforte or mitigacyon of
hys affliccyon, from God. Yea the nota
ble Cato, hearyng that Pompeius beyng
a good man, was ouercomme and subdu-
ed of Julyus, whyche was a wycked
man he beganne to dout and to despayre.
But Dauid in hys pacyence and obedy- Psal. l.
ence calleth vpon God for helpe and de-
liueraunce, and is certen and sure that the
almyghty lord doth assyst hym for the ho Gen. iii.
ly and blessed seedes sake, wherof the
heathen haue no knowledge nor vnder-
standyng. Thus by comparynge the one
to the other, we shall fynde and perceyue
that the doctryne of the Gospell is more
pleasant and acceptable, and mouyth vs
vnto more thanckfulnes towards the go
spell of Jesus Christ, throw whom and
by whose meanes we obteyne an whole
and a perfyte comforte.

Now from the old ethnykys & heathen
men, let vs descend & come to the turkes,
Jewes & to other degreys of men. Many
a Turk & Jewe would suffer him selfe to
be martyryd and tormented most cruelly
rather than he woulde denye or forsake
mohe-

mohemetys relygyon and hys peruerſe & naughty fayth, And why ſhuld not a chri ſtian, than much more be content to ſuffer ſtowtly, if neede ſhuld requyre, for the chri ſten relygyon and fayths ſake?

A marchaunt man, maketh farre vyages and great iorneys and venterith bo dy & goodes, and nothing is to hard and ſowr for hym, onely for worldly and tranſytory gayne and luker, And yet his hope is vncerten, whether hys chance ſhall be good or eupll. And though he happyth ne uer ſo well, yet he bringeth home nothing but fraple and tranſytory goodes whych ſhal haue an end. Now al we haue a long vyage to make, allo eueu frō earth to hea uen. And ſhould not we be as wel cōtent as prompt glad & willyng to ſuffer al ma ner of perels and dangers that may hap pen by the wape, ſeynge that we haue an infallyble and ſure hope of eternall and euerlaſting riches for Jeſus chriſtes ſake.

A wayfarynge man that goeth from home, although he paſſeth many pleaſant houſes and goodly meadys, yet minding altogether homewarde agayne, all ſuche thynges doo nothynge tempte nor greue hym. Euen ſo whanſoeuer we haue not

all oure

all our pleasure and delyght here, lett vs comfort our comfort and delyght oure selues wyth our countrye and habytacyon in heauen.

Whan a man of an hygh and noble byrth is contemned and myshandled in a strange land, where he is not knowen, it greueth hym nothyng so much as if the lyke shuld happen vnto hym at home in hys owne naturall contry. Nowe is oure naturall contry in heauen, vpon earth we are but straungers and pylgroms. Therefore we ought the rather to suffer all thinges pacyently here, onelye that we maye haue rest among the inhabytantes in our ryght eternall land and contry. Heb. xiij Phi. iij c i. Pe. i. ij

A man of warre prepareth and weaponeth hym self wyth all maner of thynges appertenyng to warfare, and thoughe hys enmye be neuer so strong, yet he forgettyth all feare, & neuer ones thynckyth vpon the strokys and woundys but only vpon the victorye and trymph, and gooth hys waye and fyghteth manfullye lyke a gyant agaynst hys ennemyes only for worldlye glorye and luker: Wherby thyng maye redound to the great slander and shame of Christen people. If they for

the honor glory and pleaſure of god ſhuld
not as promptly, wyllyngly and man-
fully fyght agaynſt their ghoſtly enmyes
for hygher and greater tryumph, luker &
commodyte. A plowman or an huſband-
man goyth to the feld, dongeth, plowyth,
ſowyth and harrowyth hys ground, and
hath much ſorow therewyth and wayteth
Jam. 5. for frupt and profyte therof. By the ſame
example doth the holy Apoſtle S. James
moue and exhort vs vnto pacience.

Turn a fowre cornerd ſtone how thou
wylt, and it wyl allweys ſtand ryght vp.
Euen ſo howſoeuer a right Chriſtiane be
tempted and aſſaulted, he will euer not
wythſtandyng remayne vpryght.

When a man playeth at the tables, he
can not alweyes caſt what he wold haue,
but whatſoeuer he hath caſt he muſt ma-
ke the beſte of it. To thys game doth Pla
to lyken oure lyfe. Wherein happen ma-
ny thynges contrary to our wyll, wyych
we muſt take and turne al to the beſt, and
neuer deſpayre.

When a lyttle chylde that can ſcarſelye
goo, chaunſyth to ſtomble vpon a ſtone, he
falleth down by and by in the ſame place
& there lyeth ſtyll weppyng & cryenge tyll

ſome

some body take hym vp. But people of reason and vnderstanding muste not doo lyke chyldern, but must vse and indeuour them selues what syknes or inconuenyence soeuer happen, by & by (so farr as is possyble) to heale, ease and remedye it.

A vertuous chyld wyll not forsake hys father in hys nede or troble, nor an honeste wyfe her husbande and spouse, nor yet a faythfull seruaunte hys mayster; And why than shoulde we forsake God our father, or Christ oure spouse and heauenly Lorde and mayster in trouble and aduersyte. Eccl. iij.

Such as are coueto us mony marchantys, ambycyous and vayne glorious, fornycators, whoremongers and murtherers, care neyther for shame nor for anye thynge els, and spare no labor or trauell, so that they maye brynge to passe theyr wycked luste and desyre. And yet oft tymes they mysse also. And why than should not a right godly man be constant paynefull and pacyent in honeste & good thynges: As Saynct Barnarde wryteth verye well, sayinge, What a fayntnes, sluggyshnes and dullnes is thys that

„ such as are wycked and vngodly shoulde
„ be more feruent to wyckedues and abho-
„ mynacyon than we shuld be to honestye
„ and goodnes? Yea that they should ronn
„ more swyftly to the deuyll and to death,
than we should to god and to lyfe?

Furthermore thy fearefulnes and impacyency is a great pleasure and comfort to thy fodes, and a great heuynes and dyscomfort to thy fryndes. For dowtles all that wyshe the good, doo reioyse in thy strength and constantnes.

The angels. Thynck also that thou fyghtest in the presence of the holy angels, whyche by
„ the prouyspon and appoyntmente of god
„ do dwell wyth the, and moue and exhort
„ the to stedfastnes, And they reioyse whan
„ thou cōtynuyst stedfast in goodnes. i. Co. iiij. And agayn we shuld to the vttermost

The deuyll. of our power flee and abhorre all suche thynges as myghte delyghte and reioyse the deuyll, For he is the deadly arch en-

i. Pet. v. mye of God, and of all mankynd.

Nowe this is the verye purpose of hys temptacions and suggestions and al that he sekyth, that we, whan we are poore, should steale, and whan we are syck, that we should murmur agaynst god, And in

warre

warre, affliccion and aduersite that we
should forsake our Christen fayth and re-
lygyon. Constantnes, faythfulnes & sted-
fastnes towarde God and the Christen
churche, doeth greue and displease hym.
Therfore we to reioyce the angels, and to
greue the deuyll ought ȳ rather to be con
stant and pacyente in the myddest of all
aduersite. The.xxx. Chapter.

## By what meanys pacy-

ence maye be obteyned, and goten. And
ones had, how it may be kept & increased?

NOt wythstanding that we know
and perceyue that pacyence is so
profytable and fruyteful a thing
vnto vs, yet we fele in oure flesh a certen
mysliykynge, & grudge toward the crosse.
Who can be content and glad to see hym
self depryued, of hys lyfe, honor, estyma-
cyon, goodes, chyldern or wyfe? The re-
membrance of the pleasure and prospe-
rite that we haue had in tymes past, doth
so greue vs, that wyth Loths wyfe we
syghten & loke back after Sodoma. Gen.
xix. And wyth the children of Israell, we
lust after the fleshpottes in egipt. Ex. xvi.
And lyke weakenes do we also synde in

" the noble kyng and prophete Dauyd, as
" he hym selfe sayeth, Psall. lxxvi. Mauye
" saye vnto my soule, he hath no god, My
soul would receyue no comfort, my spirit
is waxen weake and feble.

Item our sauyour Jesus in hys innocent flesh, dyd shewe and declare the fear fullnes and angwysh of the fleshe, whan
Luc. xxij as he knelyng vpon the mount Olyuete, consydered hys passyon and maxterdom that was commynge and at hande, and swett for sorowe and angwyshe, so that the droppes of hys swett gusshed vpon the earth lyke droppes of blood, and he prayed vnto hys father, that if it were his wyll, that cupp myght be taken from hym. In lyke maner beynge vpon the
Ps. xxij a crosse he sayd, my god, my god, why hast
Mathe. thou forsaken me, howe longe wylt thou
xxvii. e. thus deale wyth me.

But it is not to be vnderstande as though Christ dyd dowt of hys fathers fauor and grace, but the weakenes of his fleshe could haue bene contente to haue sufferyd no more. Nowe lyke as the spyryte forepasseth, and ouercommyth the fleshe in Christe, Euen so muste it doo in vs also, that we haue more respecte

vnto

vnto God and vnto the lyfe euerlastynge than vnto thys wormesten fleshe. And therefore nowe wyll we declare by moste sure and infallyble reasons, by what meanes and wayes a man maye wayster and ouercome hys fleshe in the tyme of the crosse and affliccyon and so shewe and declare true and perfyte patyence. Whyche vertue (lyke as all other) hath her fyrste begynnyng and increase of the grace, power and spyryte of God, wythout whom we can worke nothynge that good is, neyther yet resyste or ouercome anye euyll.

1. Machab. iiij. it is wrytten, The victory consisteth not in the multitude of men, but the power and strength commyth from heauen.

Item Paul sayeth Philipp. iiij. I am able to doo all thynges thorow hym that maketh me myghtye, whyche is Christe. Wherfore allthough my fleshlye reason spyckyth, wauerth and sayleth neuer so muche, yet doth God contynuallye preserue and vpholde my spyryte that it doo not vtterly fayle, but contynue prompt and wyllynge tyll suche tyme as it maye be delyuerd and eased.

But nowe, howe ſhoulde we order and behaue our ſelues that God maye grant vs his ſtrength, and true pacience and boldnes. ffor loth thorow fayth, hope, prayer, loue, trueth, faythfulnes, vertue and godlynes we may obteyne it of god.

ffayth worketh pacyence.

ffyrſte we muſt furnyſh and comforte our hartes and myndes wyth fayeth towarde god. ffor whoſoeuer doeth knowe perfytely and is certen that god whych is the lord of al happes and myſhappes, of proſperyte and aduerſyte is pacyfyed and reconcyled wyth him, and that he for that cauſe cannot be depryued of eternal ſalnacyon: the ſame ſhall be able to contemne and to deſpe all worldlye honor pomp and luſtes. And agayn there can be no payne ſo bytter, ſharp & greuous vnto hym that can bryng hym out of pacience. In our Chriſten faith we confeſſe and beleue an holy vnyuerſall churche and that we haue felowſhyp and partycypacyon wyth all ſaynctes and electe of god, & alſo we confeſſe & beleue remiſſyon of ſynnys, reſurrectyon of the fleſh, and lyfe euerlaſtyng. And Chriſte geueth vnto euery one that hath fayth, thys abſolucyon. Joh. v. Whoſoeuer hearyth my word & beleueth hym

hym that hath sent me, the same hath euer-
lastynge lyfe, and cometh not to iudge-
ment, but passeth thorowe frome deathe to
lyfe. Wherfore thorow fayth a man ob-
teyneth power, strength, pacyence, con-
stancye, and stedfastnes in all goodnes.

If strong and myghty enemyes shuld
come vpon the assaulte and belege the, &
thou haddest on thy syde one whom thou
knewest certenlye to be Lorde, & to haue
power ouer al thyne enemyes, thou migh
test lawfullye be bolde and wythout feare.
Nowe haue we (thorowe fayth) Christe
on oure syde, which is Lorde ouer all Lor
des whiche hath full power ouer all for-
tune and mysfortune, prosperyte and ad-
uersyte. Therfore thou muste not longe
thyncke and looke vpon the weakenes of
thy flesthe, but thou muste styre aboute
wyth thy fayth, that is to saye, thou must
earnestlye and dylygentlye consyder the
myghte and true loue of Jesus Christe,
whiche bothe can and wyll comforte and
reioyse the more, then all mysfortune is a-
ble to dyscomforte the, or to make the
heauy.

Peter sayth. i. Petr. v. Your enemy the
deuyll goeth aboute lyke a roarynge lyon,

and sekyth whom he may deuour, whom resyst ye stedfastly with faieth.

Jam. i. Item S. James sayth that your approuyd fayth worketh pacyence.

" The holy and faythfull apostles dyd
" euydentlye declare that accordinge to the
" inward man, it was a ioy and a comforte
" vnto them to be beaten and scourged for
" the lordes sake. Act. iiii. v.

Agayne all troubles and afflyccyons are greuous by reason of oure weake fayth, whyche is yet but lytle exercysed, and hath not well and fullye tasted the ryches and treasure of the chyldern of God. Yet not wythstandynge no man oughte to despayre, thoughe he haue not a perfyghte stronge fayeth. It happenyth oft tymes, that the fayth beynge lytle and weake in the tyme of necessyte and afflyccyon draweth back, and is lyke to a brand and sparkyll that hath but a lytle fyre vpon it, whyche the lorde Jesus
" wyll not quench but increase, so that we
" Mar. ix. doo but praye wyth the deare Apostles and saye. O Lorde strengthen oure
" fayth.

But whan a man is vtterlye destytute of fayth, as he that knoweth of no

nother

nother uor of no better lyfe than thys, it is no meruell at all though he despayre at length.

Yea the more he trustyth in hym selfe or in anye worldlye or transytorye thynge, the more vnable is he to resyste and contynewe in trouble and aduersyte. For there is no ryght comfort uor suctor in any maner of thyng besydes the Lorde Jesus. Ac. iiij. v

There are two kyndes of hope, the one is of nature, and the other commyth of fayeth. The naturall hope is a specyall gyfte and benyfyte of God, whych after a certen maner, doeth helpe and comforte a man that is troubled and vexed, that he doo not vttersye despayre, but in the myddeste of all aduersyte, hopeth, that it wyll, wythin a whyle, be better, and so wayteth and taryeth tyll the aduersyte be ouerblowen. Now if this naturall hope haue such a strength and vertue, shuld not the other hope, whyche the spyryte of God doeth newly inspyre thorowe fayeth, worke a muche greater and perfyghter pacyence and strength, that a man in the myddeste of hys crosse, shall

Hope makyth men pacyente.

ſhall hope and wayte for heauenlye comforte and ayde of God for Chriſtes ſake. And althoughe the natural hope doth oft and manye tymes faple and decepue, and is alwayes vncerten, yet thys Chriſten hope doth neuer faple nor decepue.

☞ The huſband man conſydereth not onlye hys labor and trauayle, and what tempeſt and myſchaunce of wether maye fortune, but for as muche as he truſteth and hopeth that the frute ſhal waxe and come forthe when the tyme is, therfore he laboreth ſtowtelye and wyth a good wyll. Euē ſo in the ſpyrytuall hynepарde vnder the pock of the Lorde, the hope and truſte of honor and rewarde maketh men pacyent and wyllynge, and geueth them courage. Roman. viij. If we hope for that thynge which we ſee not, we wayte for it thorow pacyence.

Prayer helpeth to pacyence. Matth. xxiij.

ffurthermore, we muſte ſeke vpon God feruentlye and wythoute ceaſynge, thorowe prayer, that he wyll geue vs a bolde and a ſtronge ſpyrite to ſuffer all thinges, and to continwe ſtedfaſt vnto the ende. Thus doynge he wyl ſurelye heare vs moſte gracyouſlye accordynge to hys

promes

promes, and faythfully geue vs hys spi-
rituall gyftes, moste specyally. When a
man maketh hys complaynte, & openeth
hys nede & grefe vnto hys specyall frinde,
he seketh a certen ease afterwarde, so that
hys payne and grefe (by the rehersynge
thereof) is after a certen maner releued,
remedyed and taken awaye: Wythe more
comforte and ease shall we receyue by tel-
lynge and openynge oure grefe and com-
playnte vnto God. ffor man is sone werp
and yrk of oure complaynynge. But yf
we shulde spende the whole daye in pray-
enge, crpeng and complaynyng to God,
he wolde loue comfort and strengthen vs
the more, Luk. xviij.

Agayne, to searche, heare and learne the worde of God, & for a man to exercyse hym selfe therein, is a great furtheraunce and help to pacyence. ffor God hath not reueled and opened hys worde in vayne vnto vs, but hath shewed & set before vs in the same moste swete and louynge pro-
mises and comfortable examples, that we myghte learne therby, hys goodnes, faith fulnes and louynge kyndnes, and so com
forte and strengthen oure selues by the-
same,

To heare ỹ worde of God, helpeth to pacy-ence.

same, in all maner of trouble and aduersyte.

For an example, doth the holy worde
Joh. xvi of God sownde. In the worlde ye shall
» haue sorowe and trouble, but be of good
» comfort, for I haue ouercome the worlde.

Item God is our hope and strength.
Psl. xxxi. a O Lorde thou forsakest not them that
Esay. xxviii. seke the &c.
Ro. ix. b

Many suche godlye promyses and excellente comfortable sayinges haue we, whyche we oughte to seke and to fetche, thoughe it were euen from Jerusalem, vpon oure knees, and neuer to cease, laudynge and prayenge of God, that he in these latter dayes hath made vs partakers of the eternall and infallyble comfort of oure soules in hys worde and gospell. Whyche worde is nothynge but pure vertue and lyfe, as all faythfull hartes doo fele and perceyue. And it oughte no nother wyse to be receyued of vs, but as thoughe we hearde the verye voyce of GOD hym selfe from heauen speakynge all suche thynges as we heare out of the olde and newe testamente.

Augus-

Agayne the loue whyche waxeth and ſpryngeth oute of fayth worketh pacyence in aduerſyte, and conſtancye and ſtedfaſtnes in goodnes. Loue towarde God, worketh pacience.

Jacob ſerued ſeuen yeares for the damſell Rachell, Gene. xxix. And by reaſon of the hartye loue that he bare vnto her, the tyme was but ſhorte vnto hym: And the dayes that he ſerued for her ſemed but fewe vnto hym. Euen ſo whoſoeuer loueth God, ſhall beare and take pacyentlye whatſoeuer GOD layeth vpon hym, and whatſoeuer he ſuffereth for Gods ſake. Nowe ſyckenes and other plages doo not happen vnto vs wythoute the wyll and prouydence of God: Therefore if we loue God hartylye (as we oughte to doo, for as muche as he is oure mercyfull father, and we hys childern and heyres) we can not murmur agaynſte hys vyſytacyon, nor be vnſcontente wyth it, but we ſhall rather romme after hym thorowe all maner of wayes be they neuer ſo roughe and ſhall contemne all thynges, be they neuer ſo hard and greuous and euermore preaſe vnto him thorow thycke & thynne

vntyll

vntyll ſuche tyme as we come to perfyte reſte in hym, accordynge to the example of the holye Apoſtles and martyrs whoſe loue towarde God dyd myttygate & eaſe all theyr ſorowe, croſſe and aduerſyte.

The exercyſe of vertu, worketh pacyẽce. Eccleſi. xxxv. Matth. xv.

Item to geue almes, and to exercyſe al kyndes of vertu and godlines worketh pacyence, and that ſpecyally for theſe two cauſes. Fyrſt because God doth increaſe hys ſpyrytuall gyftes in them, whiche do well vſe and beſtowe them. For to hym that hath, ſhall more be geuen. And ſecondarely, whoſoeuer behaueth hym ſelfe godlye and vertuouſlye, the ſame hath a better and a more quyete conſcyence, and ſo muche more baldnes and confidence, but yt onelye buyldyng and ſtaynge vpõ the ryghtuouſnes of Jeſus Chriſte.

Item lyke as a ſoudger, (fyrſte for feare of pyſon and of the ſhameful death whiche he ſhulde ſuffer yf the battel ſhuld be loſte: And agayne in hope of the hyghe rewarde & excellente honor and renowne yf the victorye go on hys ſyde) wyl fight the more boldelye and luſtelye. Euen ſo euerye true Chriſtiane is ſtyred and pro

uoke

noked to more faythfulnes and pacyence, when he consydereth the excedynge profyte and commodyte of pacyence, and agayne the greate hurte and dyscommodyte of impacience.

## The.xxxi. Chapter.

## The frute, profite and commodyte of pacyence as well corporall as spyrytuall, Cap. xxxi.

LAst of all, pacyence serueth to the honor and glory of God, and to the welth and profyte of man, both in soule, bodye, and in transitorye goodes and possessyons, and also in worldlye honor and commendacyon. ffor the faythfull do resist and wythstande theyr payne and smarte, and pacyently withoute anye grudgynge suffer the lorde to deale wyth them, accordynge to hys owne wyll: Not for any vayne glory nor for any worldlye or transitorye gayne or luker, but onelye & specyallye to shewe them selues obedyent to God, and to laud and prayse hym.

As for example, God was as hyghlye

By pacience god is glorysyed.

praysed and glorysyed whan the.iij. companyons of Danyell sufferyd them selues so pacyently and manfully to be cast into the hoate burnynge ouen, as he was by the excellent wysdom of daniel, which he declared in that he could open vntothe kyng, his dreame. danye.ij.iij.

pacyēce is profitable for ẏ body & goodys.

Furthermore, the pacyent is lesse syck, & whan he is syk, he is soner whole agayn: Where as thorow impacyency the hart is pressyd, vexed, gnawen, consumed & eaten vp. Prouer. xvij. A merye and a quyete harte is an helpe and furtheraunce to helth, but an heuy and sorowfull mynde maketh the marye and naturall strength to consume. Prouerb.xxv. Lyke as the motthys doo hurt the garmentes, & wormes the wood, euen so doth sorow and heuynes hurte the hart of man.

Whan a chyld beyng corrected and ponyshed of hys father, suffereth it pacyentlye, hys father hath the more pytye vpon hym, and holdyth hys hande, and ceasyth the sooner: But if the chyld shewe hym selfe frowarde, crye anye thynge lowde or murmur and grudge agaynste hym, than is the father the more angrye and fearse ouer hym and

bea-

beateth hym the more sharpely. Euen so the heauenlye father ponysheth the pacyent man the more easylye, and healeth hym soone agayn.

But towarde them that murmur agaynst hym, he shewyth hym selfe sharpe and fearse. Prouerb. xv. A gentle and fryndlye aunswere doeth styll & pacyfye wrath, but rough and stubborn wordes doo prouoke to anger and dyspleasure.

The pacyent man Job obteyned his goodes doble agayne, and was plentyfully recompensed of the Lord, euen here in thys lyfe. The fayethfull haue experyence and profe in verye deede, that it is good for them to be pacyente, and to suffer the Lorde to worcke hys wyll. And agayne manye by reason of theyr impacyencye and murmurynge, doo loose that thynge, that they shoulde els haue had.

Job. xlij.

Prouerb. xiiij. Sufferance and pacyence is a token of wysdome vnmeasurable heuynes is a token of folyshnes, whā ẏ we wepe and complayne lyke chyldern & sayinge: I would neuer haue thoughte, I would neuer haue beleuyd that it shoulde haue come thus to passe, and suche lyke.

paciēce is profytable for ẏ sowle & mynd & a furtherans to al ver

Item impacyencye intangleth and inſnareth the mynde, and maketh a man ſometyme dull, and at hys wyttes ende.

Whan a man ſubmittyth and geuyth ouer hym ſelfe humblye vnto the wyll of God, although hys aduerſyte can not be remedyed, yet it ſhall be eaſyer and lyghter vnto hym. Yea there is nothynge ſo bytter, ſower, harde or terryble to a man, but by thys meanes, ſhall be eaſye, ſwete, lyghte, and comfortable vnto hym. And agayne ſo longe as a man doth not vtterlye geue ouer and yelde hym ſelfe to the good wyll of God, and wyll not ſuffer hym to worke hys pleaſure wyth hym, cõtente whatſoeuer he ſendeth, hys greſe is the worſſe, and the more harde and bytter vnto hym, hys mynde neuer ceaſeth gnawynge and frettynge, and of one ſorowe he maketh .iij. or .iiij. yea he maketh hys owne ipſe bytter & ſower vnto hym with inſyupte ſorowes and vnquyetnes.

Lyke as the byrde that is caughte wyth the lyme rode, the more it ſtrygueth to delyuer it ſelfe, the more do the fethers cleaue and hange to the lyme: And in lyke maner

maner the more the fysshe that is caughte in the net, seketh to come oute, the more it wyndeth it selfe in, And agayne he that is bounde wyth chaynes or fetters of yron, the more he strayeth abroade, the more har me he doeth to hym selfe: Euen so suche as are frowarde and vnpacyent do increase theyr sorowe, and hurt them selues the more.

He that hath an heaupe burthen vpō hys backe, the more he shuttlyth and moueth the same, ye more doth it greue hym. Euen so the more frowarde and vnpacyent a man is vnder the crosse, the more greuous and paynefull is it vnto hym.

It is not vnwysely spoken of the hethen man Plyny whiche sayth. A good harte in aduersyte, taketh awaye the half thereof. And it is a comon prouerbe of the hethen men, The feare of aduersyte and payne, before it cometh, is worse then the payne it selfe.

All maner of punyshment and aduersyte whiche, accordynge to the meryte & deserte of man, shulde be vnto hym a tast and begynnynge of euerlastynge payne

and dampnacyon: the pacyente man taketh and vſeth it for an occaſyon to exercyſe therebyp all kyndes of vertu, whereby the ſpyrytuall gyftes of grace doo waxe and increaſe more and more. ffor they that are paciente doo kepe the true fayth towarde God, crye and call vpon GOD thorowe feruente prayer, honor, laude and prayſe God, not onelye for that he rulyth and dyſpoſyth all thynges, but alſo that he bryngyth all thynges to a good ende and ſucceſſe, and that he wyll ſo contynuallye doo. And thus thorowe pacyence, is pacyence increaſed.

And contrary wyſe the vnpacyente man decayeth daylye in all kyndys of vertuys, and is daylye more and more ſpoyled and depryued of all goodnes. ffor whoſoeuer is content and can ſuffer hym ſelfe to be prouoked of the deuyll and of the fleſhe, and geueth place vnto them, the ſame forſaketh fayeth, prayer and obedyence towarde God, and ſuffereth them to depart, and ſo is vnthanckefull to hys true and fayethfull GOD whom he can not be contente to ſuffer, and to commytte hym ſelfe vnto hym

for

for a whyle, that he maye the more defende and preserue hym afterwarde. He thynckyth that God doeth not regarde hym, and that it is in vayne to truste and to wayte for helpe, comforte and delyuerance of God. He ymagyneth wyth hym selfe nothynge els, but that God is interlye wrath and dysplesed wyth hym. And can fynde in hys harte to curse and to blaspheme God, as thoughe he were a cruell, vnmercyfull and an vnryghtuos God, shewynge more loue and fauor and doyng more good to the wycked than to the godlye.

And by thys occasyon he seekyth for ayde helpe and comfort at creatures, and maketh vowes vnto sayntes, and to pylgrymagys, that is to saye, to chappels of Idolatry and of false goddes, and maketh wicked comnantys agrementes and promyses agaynst God. Some, for feare, doo forsake and denye the Chrysten faith, and receyue the wycked poppysh relygyon consentynge to manyfeste Idolatrye, and make God a lyar as though he could or woulde not helpe anye more in thys or that thyng, accordyng to hys manyfolde promyses in the old and newe testament.

ffurthermore impacyencye is augmented and increaſed thorow impacyency, ſo that a man that is vnpocient is euery day more ſorowfull and deſperate then other, ſlepth and ſhoweth where he ſhulde ſtedfaſtlye continue, and fyndeth neyther reſt raſe nor quyetnes in hys harte. And manye one becauſe he wyll not ſuffer and abyde pouerte and other ſuche extreme neceſſyte, he falleth to naughtynes, murther, whoredome, lyenge, ſtealynge, extorcyon, ryot, cuttynge of purſys, & to ſuche other deteſtable abhompnacyon.

Item they that be vnpacyent do enuye and dyſdayne at others mēnes welth and proſperyte, for they ymagyne that to be the cauſe of theyr croſſe and ſorowe, and they frette agaynſte it enuyenge dyſdaynynge and hatynge oftymes, the innocente wythoute anye cauſe, yea they rage and raue runnynge headelonge, to reuenge them ſelues. By the reaſon whereof oftetymes (as manye ſtoryes do teſtyfye) contencyon, hatred, warre, bproure, ſhedynge of bloude, decaye and deſtrucyon of the churche, of relygyon, and of the comon welthe, haue ryſen:

As

As Coriolianus, to reuenge hym selfe, as an enmy dyd procure warre agaynst hys own naturall contry.

Besydes thys, it is an hygh honor and commendacyon before men, before the angels, before the holy sayntes, and also before god hym self, whan a man shewyth pacyence, boldnes and strength in aduersyte. And agayne whan a man behauyth hym self vnsemely, vnpacyently and desperatly, it is a shame and a dyshonor for hym both before all creatures, and also before the creator hym selfe. ffor it is no hygh nor hard thyng for a man to shewe a bold and a strong hart, and to be cõtent wyth Gods workyng, whan all thynges happen prosperously and accordynge to hys mynd: But this is a vertu & a poynt of connynge whan a mans mynde is not moued nor broken in aduersyte and mysfortune, Job. i.

pacięcy is a commendacyon & honor before men.

Ephe as in a schole or a place of fence, he that hath shewed the most manly towche, and hath wonne the victorye, hath greate commendacyon and hygh honor: Euen so is it much more commendable & a greater honor to ouercome and to subdue oure spyrytuall enemyes and to haue

the victorye agaynſte the aſſaultys of the fleſh and the deuyll. He that forſaketh his bodyly maiſter wythonte a iuſte cauſe, is taken before the worlde for a man that lacketh fayth, trueth and honeſty: And ſhuld it not than be a greater poynte of dyſhoneſtye and of vnfaythfulnes, in the tyme of affliccyon vnder the croſſe to forſake Chriſt and his word and thorow impacyency to worke and to do againſt the ſame?

Prouer. xij. He that ſubdewyth the tẽptacions of the mynde is to be preferred & more to be commendyd than he that hath beſeged & ouercome a ſtrong cytye. ffor the which cauſe as well among the Chriſtians as amonge the heathen dyuers notable parſons haue goten hygh commendacyon and prayſe for their truſtines fydelyte, & excellent conſtancy, whiche they haue ſhewed at an haſſarde & at the tyme of nede.

And ſpecyally the example of oure ſauyor Jeſus Chriſte is to be conſyderyd, wherof Paul makyth mencyon. Ro. viij. to thys end, ſayinge: Yf Chriſte after hys affliccion and obedience euen vnto death was exalted to hygh honor and glorye, It ſhall be a furtherance lykewyſe vnto vs

to greate

to great honor, if we take our crosse dayly vpon vs and folow hym boldly & manly.

Experyence teacheth also whan a man wyll shyft a way the crosse from hym by vnlawfull meanys, and wyll not wyth honesty and to hys commendacyon suffer it, for gods sake, oft tymes he is compellyd and dryuen by force to suffer as much or more wyth shame and dyshonestye for the deuyls sake, and to haue great dyshonor and confusyon thereby.

Moreouer vnpacyente people do shortē theyr own lyues. Judyth in the. viij. chapter declaryth the storyes of the. xi. & .xxi. of the boke of nombers and sayeth, They that haue not taken their crosse and temptacyon in the feare of god. But thorowe murmuryng and grudgyng agaynst god haue shewed themselues vnpacyent, they were destroied of the destroyer, and were murtheryd of serpentes. And some thorow vnmeasurable sorow haue fallen into greuous dyseasys and deadly sycknesses, And gnawe and frett them selues to death, or els murther them selups as king Saul dyd.

paciēce is profytable for the lengthning of a mans lyfe.

i. re. xxxi

Item whether a man doo suffer worthly or innocentlye if he contynewe in murmurynge

Pacience may further a man to euerlastynge lyfe.

muryng and vnpacyent, it seruyth to hys eternall dampnacyon. And agayne whether a man suffer worthyly or innocently, if he take it pacyently as he ought to doo it is merytorios vnto hym, and a furtherance to euerlastynge lyfe. And all the sorowes and paynes vpon earth in respecte of the blesse and saluacion that is to come are but as the bytynge of a gnat or a flea, whych is easy to ouercome.

Whan men in warrfare lyeng in camp wyl play ẏ sluggards & be slouthful, and not resyst the ennemyes stowtly and manfully their feldes are destroyed, theyr houses spoyled, their vyllages sett on fyre, theyr mannes parsonnes murtheryd and slayne, and theyr wyues and doughters defyled and rauyshed, and all goyth to hanock and is full of mysery. Euen so in the spyrytuall warrfare and feld, if we yeld vnto the flesh and the deuyll, and resyste them not manfullye and constantlye, we cast our selues into perpetual danger, mysery and vnquyetnes. But if we fyght agaynst the ghostly enemies stowtely and pacyently, we may atteyne to perpetuall rest and quyetnes.

eph. vi a

He that is syck, if he wyll not receyue the

the medycyne, because it is bytter & sowr, or if he haue a sore or a wounde and wyll not suffer it to be searchyd and cutt & the corrupt flesh to be cut away, because it is very paynefull, It is no meruell nor wonder if the same man perysh in his syckues and dysease: But if he woulde suffer hym selfe to be handled after the mynd & counsell of the physycyon or surgeon, he myght ouercome the smart and payne and haue good hope to be curyd and remedyed and to be restored to hys helth agayn: Euen so all ryght and faythful Christyans that are pacyent in aduersyte may conceyue a muche more stedfaste & sure hope ỹ they shall attayne to euerlastyng restitucion & helth of body & soule: Where as cõtrary wyse they which remayne & contynue in their frowardnes & impacyencye against god the heauenly physycyon, must smart for it euerlastyngly, both in body & sowl.

Scrypture to confyrme and proue this, houe we. Jac. i. Happy is that mã whych sufferyth temptacyon. For after that he is proued, he shall receyue the crowne of lyfe. But no man may gather or conclude vpon thys, that we meryte or deserue eter nall saluacyon for our pacyence, whyche

Job. b. b
Pro. iij b
Mse. vi a
i. Pe. iiij
Heb. xij a

thynge

thynge only Chriſt alone hath done, And yet ſhall we be rewarded for oure pacyence and aduerſyte, and they ſhall profite vs euerlaſtyngly.

Laſt of al, pacyence is profytable and bryngeth ſyngular commodyte, not only to hym that hath the ſame vertue, but alſo to other people. ffor whan another perceyueth thy conſtant trueth, fydelyte and ſtedfaſtnes, he taketh example and occaſyon to exercyſe lyke pácyence and ſtedfaſtnes.

It is manyfeſt by dyuers true and credyble ſtoryes whan as the Chriſtians haue dyed manfullye and boldlye for the Chriſten fayeths ſake, that certen of the perſecutors and enemyes of Chriſte haue wonderyd ſo ſore there at, that they by that and no nother occaſyon were conuertyd and turnyd to the fayth and relygyon of Chriſt.

Item, pacyence and ſtedfaſtnes haue wroughte peace and quyetnes in comon welthys, in the church and in many nacions, cyteys and townys. As Scipio a wyſe and noble ruler, for as muche as he dyd refrayne hym ſelf and woulde rather forſake the cyte of Rome than to ſubdewe

and

and oppresse his ennemyes wyth force of armes, it turnyd to the syngular welth and commodyte of the whole comon welth. And contrarywyse a bytter, cruell and vnpacyente mynde, bryngyth, worke yth and occasionyth infynite harme, destruccion in comon welthys & heresyes in the church of god. ffor Marius as he came agayne to Rome, and coulde not refrayne hym self, thorowe hys vnpacyentnes, wrought great tyrannye and shewed muche cruellnes, causynge dyuers of the pryncypall people of the contrarye parte that helde agaynste hym, moste cruellye to be murtheryd and put to death, wherevpon dyd folowe and insewe muche incommenyence. Also Arrius, because he could not obteyne hys purpose nor bryng hys dyuyse to effect, for very frowardnes and impacyency he vexed and dysquyeted the church of Christ with horrible heresyes. In lyke maner thorow our vnpacyentnes in the crosse and aduersyte we geue occasyon to them that be weake in the fayth to dowt, whether our fayth and relygyon be the true fayeth and relygyon or no, whan we confesse & saye of god that he is our comfort and refuge both in

thys

thys worlde and in the worlde to come, and yet we shewe our selues so desperate and heuy in aduersyte as though God had vterly forsaken vs & as though there were no better lyfe after thys.

Wherfore we oughte to arme and prepare our selues to all maner of aduersyte in tyme, whyle we are here in good welth and prosperyte, and not to depend & hang ouer much vpon transytorye goodes and prosperyte, that whansoeuer nede shall requyre, we may be content wyth pacience to forgoo and forbeare them and contynue stedfast in the true fayth, wherein whosoeuer shal cōtinue vnto the end, shalbe sayued, Mat. xxiiij. x

A M E N.

To god only be al honor and prayse.

# A humble peticyon to the lord,

practysed in the commune prayer of the whole famylye at Shene, during the trouble of their Lord and mayster the duke of Somerset his grace: gathered & set furth by Thomas Becon, Minister there. Whych trouble began the. vi. of October, the yeare of oure Lorde. M. D. xlix. and ended the. vi. of Februarye than next ensuyng.

O Lorde father of mercies, and God of all consolacyon, whiche rulest and disposest all thynges after thy vnsearcheable wysedome, and workeste in thy creatures accordynge to thy blessed wil (which is alwayes good and godlie, howsoeuer blinde and frayle flesh iudgeth of it) we thy vnprofitable seruantes know and vnfainedly confesse thy omnipotencye and almightye power. Wee knowe that thou arte able to dooe whatsoeuer thy good pleasure is. Wee knowe that thou bryngeste downe to the graue, and fetcheste vppe agayne. Thou punyshest.

Deuter. xxxij. 1. Reg. ij Sap. xvi Tob. xiij

sheste with pouertye, and makeste we thy agayne. Thou bringeste lowe, and liftes te vp agayne. Yea thou (O Lord) killeste and makeste aliue again. Thy wonderfully doest thou worke in al thy creatures, specially in them whom thou haste appointed to be vesselles of mercie, and inheritours of thy eternal glorie. If they at any tyme greuously offende thy diuine maiestie, (as we be al sinners and readie at euery moment to fal) thou doest neither longe winke at their wickednes, nor yet for euer cast them from thy fauoure: but lyke a louyng phisicyon, wyth some emplastre or salue (although bitter to ỹ flesh, yet holsom to the soule) thou healeste thē. And like a tender and ientle father correcteste them with some tēporal punishment, that by the meanes they escaping euerlasting punyshment, may repente them of theyr vngodly behauiour, confesse their wickednes, flee vnto thy mercye, and for euer after be the more circumspect in treadyng the pathes of thy holye lawe. On thys maner dyddest thou handle the Israelytes when they offended thy fatherly goodnes. On this maner dyddest thou deale wyth kynge Dauyd and prophete

Jonas

Jonas for thepr dysobedyence, wyth ma-
nye other, whom not wythstandynge (for
thy mercyes sake) after they had know-
ledged theyr offences and called vpon
thy holye name, thou wonderfully delp-
ueredst and broughtest agayne, as it were
into the heauen of quyetnes. We there-
fore thy poore and sorowfull creatures,
perceyuynge in the holye scryptures so
large fountayns of thy greate mercyes
plenteously yssuynge out towarde al them,
that be of a contryte and broken heart, are Esa. lxvi
bold at this present (for thy promyse sake)
to come vnto the: most humbly besechyng
the, that as thou delyueredst Jonas oute Jona. ij.
of the whales belye, Daniell from pry- Dan. vi
son, Peter thy Apostle out of warde, Da Actu. xij
vyd from the handes of hys enemyes, i. Re. xix
Susan from the power of her aduersary- Da. xiij
es, wyth dyuerse other: so in lyke maner
thou wylt delyuer and set at lybertye thy
seruaunt our Lord and mayster, yea and
that on such sort, that it may be to thy glo
rye, to his honor, and to the comfort of al
bs hys fayethfull and true seruauntes.
And although we for oure imperfeccyon
be not worthye to craue and enioye so
great & comfortable benefyte at thy mer-

tpfull handes: pet we doubt not but for thy derely beloued ſon Jeſu Chriſtes ſake thou wylt moſte fauourablye heare vs, moſt fatherly pytye vs, and moſte bounteouſly graunt vs thys oure humble requeſt. And we agayn recepuyng thys benefyte of our Lord and mayſters delpueraunce at thy hand, ſhall not be vnthankfull: but contynually magnyfye thy holy and glorious name, whych dealeſt ſo fauourably wyth thy ſeruantes, when they call vpon the, in the name of Jeſu Chriſt, thy only begotten ſonne, and oure alone medyatour and aduocate: to whom wyth the, and the holy ghoſte be all prayſe and honor for euer and euer. Amen.

## A thankes geuyng for hys graces delpueraunce.

O oft as we conſyder thy wonderfully worckes (O bleſſed and heauenly father) which thou worckeſt of thyne own good wyll, for ſo many as in their trouble and aduerſyte flee for refuge vnto thy holye name, as vnto a ſtrong hold and mighty fortreſſe, we can not but confeſſe and acknowledge thy ſingular kindneſſe, vnſpeakeable good wil,

whyche

which thou contynually (through thy fa-
therly goodnes) beareſt towarde thy ſer-
uauntes. And for the ſame, not merited of
any man, but freely of thy mere mercy ge
uen, we rendre vnto the (according to our
moſte bounden duetye) moſt hartye praiſ-
ſes and entier thankes. In conſyderacion
wherof, the chyldren of Iſrael beynge in
miſerable captyuytye, lamentably lamen
tyng before the their to muche ſorowfull
ſtate, by hearty prayers, after that thou
haddeſt delyuered them from that lande
of ſeruitude, braſt out into exceding great
praiſes, glorifyinge thy moſte holye and
bleſſed name, for their ſwete and comfor-
table delyueraunce. The cytezens of Be- Iud. hij
thulia lykewyſe beyng in great dyſtreſſe, biij. ir. v.
called vpon thy glorious name, and thou vi. vij.
moſt mercyfullye delyuereddſt them. And viij. ix. x.
they agayne wyth merye voyces, & more xv. xvi.
ioyful heartes, ſong vnto the moſt hearty
thankes. In lyke maner, after thou had- Genes.
deſt delyuered Ioſeph, Danyell, Peter, & xxxvij.
many other thy ſeruauntes from their ſo xli.
rowes and calamities, ah who is able to
expreſſe, with howe ready and glad myn-
des they magnifyed the & thy holy name.
We therfore ſynfull wretches, excyted &

ſtyred vp wyth the godlye examples of
theſe thy ſeruantes, knowyng how great-
ly thou delyghteſt in the ſacrifice of praiſe
confeſſyng alſo (ſuch is our beggery) that
we haue no other thyng worthye to offre
vnto thy dyuyne maieſty, are at thys pre-
ſent gathered together to celebrate thy
greate mercyes, to magnyfye thy bleſſed
name, and to rendre vnto the moſte hum-
ble thankes and immortal prayſes, that it
hath pleaſed the (of thy excedynge good-
nes) the rather at the contemplacyon of
our prayers, to ſhew thy fauourable mer-
cy, in the delyuerance of thy ſeruaunt our
Lord and mayſter, vnto our ſyngular ioy
and great comfort. For thys thy benefyte
(moſt benefycyal father) we ſo heartyly
thanke the, as heart can thynke, moſt en-
tyerly beſeching the, that thou wylt gene
vs all grace, neuer to be vnmyndfull of
thys thy benefyte, nor to cõmit any thing
hereafter, that ſhould offend thy fatherly
goodnes, or prouoke thy wrath againſte
vs, leſt (through our diſobedience) we af-
ter this feele more bitter tokens of thy he-
uye diſpleaſure than hetherto we haue
done: but in all oure enterpryſes ſo to be-
haue oure ſelues accordynge to thy bleſſed

wyll,

wyll, that thou mayest delight in vs, as a father in hys chyldren, and vouchsafe to blesse vs with all spiritual blessyng, to enryche vs wyth the knowledge of thy heauenly word, and to worke in vs a lyfe conformable to the same, that other seyng our godly maners and Christian conuersacion, maye be encouraged to embrace thy blessed word, to magnyfy thy holy name, and in all poyntes to frame their lyfe accordyng to the rule of thy holy commaundementes, through the inspyracyon of thy blessed spirit, to whom with the & thy derely beloued son Jesu Christ, be al honor, prayse and glory, for euer and euer. Amē.

## A Godlye prayer and Confessyon of our synnes to god our heauenly father, with the rehersall of the punishmentes and plages of the same callynge therein vpon the mercy of God.

LOrd god of heauen, great myghty, terryble god, fearfull & dreadfull is thy name, whom all creatures do feare, and tremble for the power of thy face for intollerable is the threatenyng of thyne indignacion ouer the synner. Neem. i. ij. Para. xxxvi.

We are not ashamed to knowe ledge Eccl. iiij

ſtyred vp wyth the godlye examples of
theſe thy ſeruantes, knowyng how great-
ly thou delyghteſt in the ſacrifice of praiſe
confeſſyng alſo (ſuch is our beggery) that
we haue no other thyng worthye to offre
vnto thy dyuyne maieſty, are at thys pre-
ſent gathered together to celebrate thy
greate mercyes, to magnyfye thy bleſſed
name, and to rendre vnto the moſte hum-
ble thankes and immortal prayſes, that it
hath pleaſed the (of thy excedynge good-
nes) the rather at the contemplacyon of
our prayers, to ſhew thy fauourable mer-
cy, in the delyuerance of thy ſeruaunt our
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(moſt benefycyal father) we ſo heartyly
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tyerly beſeching the, that thou wylt geue
vs all grace, neuer to be vnmyndfull of
thys thy benefyte, nor to cõmit any thing
hereafter, that ſhould offend thy fatherly
goodnes, or prouoke thy wrath againſte
vs, leſt (through our diſobedience) we af-
ter this feele more bitter tokens of thy he-
uye diſpleaſure than hetherto we haue
done; but in all oure enterpryſes ſo to be-
haue oure ſelues accordynge to thy bleſſed

wyll,

wyll, that thou mayest delight in vs, as a father in hys chyldren, and vouchsafe to blesse vs with all spiritual blessyng, to enryche vs wyth the knowledge of thy heauenly word, and to worke in vs a lyfe conformable to the same, that other seyng our godly maners and Christian conuersacion, maye be encouraged to embrace thy blessed word, to magnyfy thy holy name, and in all poyntes to frame their lyfe accordyng to the rule of thy holy commaundementes, through the inspyracyon of thy blessed spirit, to whom with the & thy derely beloued son Jesu Christ, be al honor, prayse and glory, for euer and euer. Amē.

## A Godlye prayer and Confessyon of our synnes to god our heauenly father, with the rehersall of the punishmentes and plages of the same callynge therein vpon the mercy of God.

LOrd god of heauen, great myghty, terryble god, fearfull & dreadfull is thy name, whom all creatures do feare, and tremble for the power of thy face for intollerable is the threatenyng of thyne indignacion ouer the synner. Neem. i. ij. Para. xxxvi.

We are not ashamed to knowledge Eccl. iiij

and to confesse vnto the our trespasses
ij. Par. xxvi. iij. Reg. viij. Psalm. l Job. xx. Dan. ix. Deu. iiij Actu. xv Ga. iiij. Ephe. ij. Jere. iij. Esai. liij Joan. iij i. Joa. i.
& synnes, for we haue synned aboue the numbre of the sande whyche is in the sea. Yea, Lord we haue synned, offended, and haue ben vngodlye, and knowledge oure transgressyons, and oure synnes are euer before vs, we haue synned in dede, and departed from the, we haue neither heard nor yet kept thy commaundementes, nether we haue done as thou hast commanded vs. Lord thou hast knowen our weakenes and infyrmytye, that neyther oure fathers, nor yet we haue ben able to heare al thy commaundementes, lawes and ordynaunces, whyche thou haste geuen vs by thy faythfull seruaunt Moses, wherfore thou hast had mercy vpon vs, and in the fulnesse of thy promysed tyme, haste sent vs our sauioure, and redemer, thyne onelye sonne, whom thou hast put vnder the lawe, that he myghte redeme vs from the heauy burthen of the lawe, and wythoute oure deseruyng freely geuen vs the ryghteousnes, so that onelye we woulde knowledge oure synnes, and beleue that the same are forgeuen thorowghe thyne onelye sonne Jesus Christe. But we vnthankefull synners do nothynge belongyng

gynge to repentaunce, and haue also after our stubburne & impenitent hartes hoor- Mat. iiij
ded vp a treasure of thy wrath in the daye Luc. xij
of thy wrath, and of the declarynge of thy Rom. ij.
rpghteous iudgemente, for oure synnes i. Esd. ix
reache vnto heauen, we haue synned gre-
uously vnto thys daye. Yea father we Luce. xb
haue synned agaynste heauen and before i. Esd. ix
the, and are not worthye to be called thy
chyldren, we be ashamed to lyfte vp oure
eyes vnto the Lorde, for we knowledge
that we haue offended the verye sore. ffor pl. lxxiij.
oure synnes sake is thyne indygnacyon
descended ouer vs the indygnacyon of
thyne vnmercyfulnes, whyche thou hast
sente into vs by the wycked Angels. Hon
ger, famyne and dearth hast thou heaped pl. lxxviij
ouer vs, and hast destroyed our prouysy- Le. xxvi
on of bread to the exterminacyon of our chil- Deuter.
dren and bretheren: But amonge vs that xxviij
are a lyue for oure vnthankefulnes sake Esech. v
hast thou sent, honger not onely of the bo Am. viij
dely bread, but the honger of the spyritual
breade, and we haue gone, and runne he- Tre. iiij
ther and thether, sekynge the same, but
haue not founde it, and oure ponge chyl-
dren haue also sought the bread, but there
was none to breake it vnto them. Thou Esec. vi.

hast brought vpō vs the sweard of the vn
beleuynge, and geuen the carcases of our
Je.xlviij chyldren into destrucciō before the face of
theyr fathers, oure townes & villages are
consumed wyth fyre, oure cityes are was-
Jere.xx. sted and few inhabitours left in the same,
oure frendes are fallen by the swordes of
our enemies, & their bodyes are become
Deuter. meate for the fowles of the ayer, and for
xxviij. the wylde beastes, of the earth, alas thys
haue oure eyes sene.

Lord thou hast plaged and striken vs wt
Deuter. more bulyes & sores, and wyth dyseases
xxviij. which haue not ben heard of before, that
we coulde not be healed, more pestylence
haue we hadde than euer oure fathers
knewe of.

At these plages hast thou Lord brought
Luc. xxi vpon vs, our chyldren and our bretheren,
and they are not yet at an ende, for these
are the dayes of thy vengeaunce.

But Lord thou arte oure God our refu
Psa.xlvi ge and strenght, oure helpe in the greate
afflictions, whiche are come vpon vs, a
meke true longe sufferinge, & pacient god
Sap.xv a God of mercy and all comforte, which
ij. Cor.i. comforted vs in al our troubles. Thou art
Ephe.ij. also riche in mercies, in the which thou
ordereste

ordereſt all thynges, for incōprehenſible
& vnſearcheable is the mercy of thy pro-
myſe, Thou art the moſte hyeſte god ouer
all earth, thou wylt not the deſtruccyon
of the ſoule, for thou haſt according to thy Eſechie.
goodnes promyſed vs repētaunce for the xxxiij.
remiſſyon of ſynnes ſayenge. That thou
haſt no delite in the death of the vngodly,
but wouldeſt rather that he ſhoulde turne
from hys wayes, & lyue, & than ſhuld his
ſynnes, whiche he hath commytted neuer
be vpbrayed vnto hym. Moreouer thou
haſt ſayde by thy Prophetes. Turne and Eſech.
repente for all your ſynnes, and the ſame xviij
your ſynnes ſhall not be to your deſtruc-
cyon. Retourne vnto me, for I wyll not
haue the death of the ſynner.

Therfore heare lord in heauen from the
ſeate of thyne habitacīō, our prayer & cal- iij. Reg.
lynge, let thyne eares be attentyfe to the viij.
prayer of thy ſeruauntes, whyche deſyre
to feare thy name, and be gracyous vnto
the people, whyche hath ſynned agaynſte
the, open thyne eyes to oure prayer and
heare vs, open the ſame and beholde, for Baru. ij.
the deade whyche are gone to theyr gra-
ues, whoſe ſoules are out of theyr body-
es, geue the o Lorde neyther prayſe nor
iuſtify-

iustifienge, but the soule that for the multitude of her synnes is afflicted she walketh bepnge troubled and weake, whose epes are weake, yea, suche a hungry soule laudeth and prayseth thy mercy and righteousnes.

Trem. b Conuerte vs lorde vnto the, & we shall be conuerted, and yf thou shall conuerte vs than shall we repente, and thou shalte haue mercy vpon vs, and we shall be as we were before thou dyddest reiecte vs.

Jer. xxxi
Zach. x.

Graunte vs that we maye come wyth boldenes vnto the seate of thy grace, that we maye obtayne mercy and synde grace in the tyme of nede. ffor thou arte able to make vs ryche in all grace, that we in all thynges hauyng alwaye sufficyent, may be plenteous to euerye good worcke. ffor thou art gracyous and mercyfull & haste respect to thyne electe. Geue vs a true fayeth, wythoute the whyche we can not please the, by the whych we maye knowe the, the onely true God, and Jesus Christ whom thou hast sent and maye thorough hym fulfyll thy wyll in heauen, & in erth.

Hebr. iiij
ij. Cor. ix
Sap. iiij
i. Tim. i
Hebr. xi.
Joh xvij
Pſ. lxxxi
Hebr. iij.
Pſal. xc

Graunt Lorde, that we may onely in the kepe stedfast the confydence, and reioysyng of hope vnto the ende. ffor thou art

onelye

onely oure God, oure refuge and stronge defence, our god in whō we put our trust. Colo. iij

Geue vs aboue all thynges a true christian loue, whych is the bande of perfeccyon, that we maye mooste diligently endeuoure our selues to loue the oure God aboue all creatures, and euermore contynue in the same loue, and that we maye through the same vnfaynedly & withoute dissymulacyon loue all men frō the hart, and also by mouth not onely frendes, but also our enemyes, and maye also declare the same towards them by our workes. Jos. xxiij Joan. xv Rom. xij Mat. v. Gala. v i. Joh. iij Ba. ij. Dan. ix.

Turne awaye thy wrath and indignacyon from vs, for very fewe are there left because of the same.

Geue vs thys day our dayly breade, for thou art onely he that geueth sede vnto the sower, & also geuest breade to eate, whych also hast geuen to oure fathers in the deserte breade from heauen in theyr honger, and hast also plenteously powred oute water oute of the rocke whan they where thursty. ffede vs also o Lord with thy moolste holsame bread of thy worde, whyche is the lanterne of oure fete, & the true light of our pathes, a well of hyghe wysedom, and a syker shyld to them that Joh. xi. ij. Co. ix Ex. xvij. Mat. vi John. i. Psalm. cxviij. Eccles. i. Pro. xxx

put

put their truste in the.

Refreshe vs with the lyuely water of
Joh. iiij. the fountaine ỹ springeth into euerlasting
lyfe, ỹ we maye neuer thyrste. That we
deu. viij. maye knowe by thy trueth, ỹ a man ly-
Mat. iiij ueth not onelye by breade but by euerye
worde, which proceedeth from thy mouth.
Pro. xxx But vanities and wordes of vanite let be
farre from vs o Lorde.

## A prayer for the kynges maiestye and for peace.

i. tim. vi
Apo. xix
Jud. xi
Jud. vij.
ij. es. iiij.
Sap. x
i. mac. iij
ij. ma. xv
Jere. xxx

O Kyng aboue all kynges, & Lorde aboue all lordes, graunt vnto our kynge with his people victory against the enemies of thy name, for thou arte our god and our conquerour, for thou arte onely he that geueth victory vnto the people, that we with one accorde maye laude and praise thy victorious hande for we beleue, and do also knowe that the victory consisteth not in the multitude of people, but that ỹ strenght is geuen frō heauen, & thou geuest the victory according to thy pleasur. Thou hast also promysed vs, that if we will turne from our sinnes, vnto the thou wilt bring all our enemies into captiuyte, & that all they

they which waste vs shal also be wasted, and that all they whyche spoyle vs, shall also be spoyled.

Put away frō vs the multytude of oure hurtful infirmityes, & graunte vs perpetual health of body & soule. For thou arte he ẏ hath power ouer lyfe & death whiche bringest into the gates of death, & leadest out againe. Thou kyllest and quyckenest again, heale vs o lord, & we shal be whole for thou arte our prayse, & myghty God.

Sa. xvi. i. Reg. ij Deuter. xxxij. Tob. xiij Job. v Jer. xvij

O mighty god and bountyful father, graunte vs these prayers thorough thyne onely sonne our lorde Jesus Christe, whō thou hast sent into this worlde, not to condemne vs. But that we by hym should be saued. He came into the worlde, that he shuld saue vs myserable synners. In him hane we obtayned the redemption, namely the forgeuenes of synnes, accordyng to the ryches of thy grace, whych thorough him thou hast powred vpon vs, and thorough the sheding of hys bloud hast washed awaye all oure synnes, to thintent that we mighte be thy sonnes and heyres, & also felow heyres with the same Jesus Christe for euer, Amen.

Joan. iij i. Tim. i Ephe. i. Hebre. i. Apoc. i. Ro. viij.

Imprynted at London for
Gwalter Lynne, dwellynge on
Somers kaye, by Bylynges gate.
In the peare of our Lord
M. D. L.
And they by to be sold in Poules churchyard, nert the great schole, at the
Signe of the spled Eagle.

Cum privilegio ad imprimendum solum.